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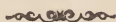
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RUINS OF POMPEIOPOLIS.

THE MISSIONARY HERALD.

VOL. LXVII. — MAY, 1871. — No. V.



THE RUINS OF POMPEIOPOLIS.

BY REV. L. H. ADAMS.

THE ruins of Pompeiopolis, anciently Soli, are very remarkable. They are five miles west of Mersin, on the sea-coast. Twelve years since, a splendid Roman theatre, nearly *perfect*, could have been seen there. It was built of white marble, with wreaths and tragic masks sculptured in *alto relievo* upon the cornice around the top, and in the centre of the building were the mutilated remains of a white marble statue of Venus. But a mosque was supposed to be needed in Mersin, and this finest of all similar relics of the classic world has been ruined, and Sophocles has given place to Mohammed. It is greatly to be regretted that the enlightened governments of Europe did not assume its protection before Turkish vandalism had destroyed it.

More than two hundred fine columns, forty of which are still standing, attest the faded glory of this once powerful city. Pompeiopolis was founded by the Achæans and a colony from Rhodes. It was originally called Soli, from which came "solecism," because the inhabitants corrupted their original language, which was Greek. It was the great port of entry for Iconium, and received a large accession to its population when Pompey, B. C. 69, conquered the pirates of Pisidia and Cilicia, and compelled them to settle in Soli, whose name was then changed to Pompeiopolis, in honor of its doubtful benefactor. See the various histories for further details.

"THE WESTERN INDIA NATIVE CHRISTIAN ALLIANCE."

THE "Bombay Guardian" of January 7th, publishes a note-worthy paper, introducing it with the simple statement: "The following paper has been placed at our disposal, and we gladly avail ourselves of the liberty to publish it." It is a call to native Christian brethren in Western India, to meet for the forma-

tion of a Native Christian Alliance. Of the five signers, two are connected with mission of the Free Church of Scotland, and two with the mission of the American Board. Of these last, one is the native pastor at Bombay. All are reliable men, prominent in the native Christian community. Considering the language of this document — so Scriptural, the apparent spirit — so evangelical, the objects sought to be secured — so important, the persons by whom it is issued — recently in the darkness of heathenism, and those to whom it is addressed — Christian converts in a pagan land, the readers of the Herald will be glad to see the whole paper. It certainly shows that *some* change has been effected in India by Christian missions, and gives promise of greater things to come.

“To all our Native Brethren in Western India, beloved of God, called to be saints, grace to you, and peace from God our Father, and the Lord Jesus Christ.

“Beloved, by the grace of God we are made members of the body of Christ. ‘By one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit.’ ‘So we, being many, are one body in Christ, and every one members one of another.’

“It follows from this, dear brethren, that as all members of the body are united one to another, and the body to the head, so we also are all united to one another, and to the Lord Jesus as our great head. This twofold union — union with each other and union with the Saviour — is the glory of our holy faith.

“Beloved, it is our privilege as well as our duty to manifest this our double union in the world around us. Such a union should not, and in fact could not remain in oblivion. It must show itself. Hence the blessed Saviour, the public profession we make, the enlightened conscience, and the renewed heart, all urge upon us loudly, yea, peremptorily, to give earnest heed to this matter.

“What, then, dearly beloved, should we do to show forth this union? There are many ways of doing this, all resolvable in our living in Christ by faith, living for Christ through love, and living on Christ in hope. The principal mode of manifesting our twofold union may here however be particularized. It is by our uniting heart and soul to sing the Saviour’s praises, honor his commands, promote his cause, defend his truth, and publish his salvation; also by seeking our mutual growth in grace, righteousness, and holiness. Thus it will most assuredly become evident to all that we are a united people, and that we love Him who first loved us and gave himself for us.

“It is therefore earnestly desired, beloved brethren, that as we are really and essentially one people, this unity of ours be made visible. The world knows us not. It neither understands our common faith nor the bond of union existing among us. It does not comprehend that our minor differences are not so potential as to keep us back from drawing towards one another in the bonds of holy love. Hence it is ever and anon reproaching us as a divided people, and even as being disaffected toward each other.

“The duty of giving visibility to our existing union becomes therefore abso-

lutely necessary to the progress, peace, and prosperity of the church in India. We must convince our non-Christian population that we are one body, have one spirit, one hope of calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all. The great importance of taking this step may be gathered from the Saviour's intercessory prayer. He prays fervently that his people 'may be one; that the world may believe that Thou hast sent me.'

"Accordingly it appears to us most desirable, dearly beloved, that we of Western India, who have been called out of heathen darkness into God's marvelous light, should form ourselves into an Alliance, to be styled 'The Western India Native Christian Alliance.' That we may successfully carry out this project, it is necessary that we hold a general meeting of as many brethren as can conveniently attend it. As Bombay is easily accessible both by land and sea, it appears as the most central place for holding our first General Assembly meeting.

"Should such a meeting take place, as we sincerely hope it will, many and great will be the advantages reaped from it by the blessing of God. We shall thereby be able to make a demonstration of our love to our adorable Saviour and to each other. We shall become personally acquainted with each other, and hold brotherly communion, which may greatly refresh and comfort our hearts. We shall be able to take counsel together as to the best means of promoting living Christianity among ourselves, and the Redeemer's kingdom among our countrymen. And it will enable us to constitute our Evangelical Alliance in a formal manner.

"No doubt such a movement necessarily involves a heavy expenditure. Many of our number will not be able to meet the expenses of a journey to Bombay, and sojourn in it even for a short time. But He whose are the gold and silver will, we confidently believe, provide us with the necessary means. Our motto is, Yehovah-Yireh, the Lord will provide.

"Brethren, there is a still more pressing necessity in connection with this matter. We need much grace, wisdom, and energy for carrying out the project in view to a successful issue. Make this therefore a subject of fervent prayer, that our Father in heaven may pour out his blessed Spirit upon us.

"It is proposed to have our general meeting some time in March next. In the mean while we send this paper to our brethren in different stations with a view to ascertain whether they approve the object stated in it, and also how many of them we may expect to attend the meeting. As soon as we have learned this, we shall make final arrangements and make them known in good time. We shall do our best for the reception of the brethren who may come to this city, and also for defraying the expenses of their journey to and from it. Missionaries and pastors are respectfully requested to bring this matter to the notice of the converts and members of their churches.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Jesus Christ throughout all ages, world without end. Amen.'

"All communications to be addressed to the Rev. Dhanjibháí Nauroji, Free

Church Mission, Bombay; or to Mr. Shahu Daji, Editor of the 'Dnyanodaya,' Nagpada, Bombay.

"NARAYAN SHESHADRI,
Free Church of Scotland's Rural Mission.

"VISHNOO BHASKER,
American Mission, Bombay.

"APPAJI BAPUJI,
C. M. S., Bombay.

"SHAHOO-DAJEE KUKDEY,
American Mission, Bombay.

"DHANJIBHAI NAUROJI,
Free Church Mission, Bombay.

"BOMBAY, 29th December, 1870."

"N. B. If the bulk of the brethren find it impracticable to attend the proposed meeting, we shall be glad if they send their representatives to it."

REV. H. S. TAYLOR.

INTELLIGENCE has been received, unexpected and trying, of the death of Rev. Horace S. Taylor, of the Madura mission. His health had been poor for some time, but the speedy, fatal termination of his sickness was not anticipated either at the Missionary House or, it would seem, in the mission. He was at Madura in January, to attend the annual meeting of the mission, but was not able to leave his room, — was, indeed, confined to his bed and considered dangerously ill, — yet his recovery was hoped for. Mr. Capron writes: "Though matters looked somewhat discouraging at the close of our meeting, it was hoped that a removal to the Hills would give a favorable turn to his disease, and that he would soon recover. But our hopes were not to be realized. A visit to the sanitarium is not an infallible remedy for disease; his repeated recovery from severe illness was not a surety that he would again be restored to health; the remarkable exemption of the members of our mission from death must have a limit. Mr. Taylor failed rapidly from the time of reaching the Hills, and died about 1 A. M. of Friday, February 3, aged 56."

Mr. Taylor was born at West Hartland, Connecticut, on the 31st of October, 1814, but when he went abroad the family resided in Ohio, and he received his collegiate and theological education at Western Reserve College. He was ordained at Milan, Ohio, April 17, 1844; was married the same day to Miss Martha E. Sturtevant, of Milan, and sailed from Boston on the 6th of the following May, for the Madura mission. He was first stationed at Tirupuvanam, but in May, 1850, removed thirty miles south, to Mandapasalai, not then certain of remaining there; but it continued to be his place of residence, was soon counted as one of the stations of the mission, and was occupied by him till his death, excepting the time of his absence on a visit to the United States, in 1865-7. Not until he had been abroad more than twenty years did he make this visit to his native land, rendered necessary then by the state of his health.

No obituary notice has been received from India, but the high esteem in

which he was held appears in several letters from which extracts will now be given. Mr. Capron, announcing his death, states: "The loss to our mission, according to our way of viewing things, is irreparable. I see not how his place can be supplied at all from the force of missionaries now on the ground, and years of delay are years of disaster.

"With the exception of Mr. Tracy, Mr. Taylor was our oldest missionary, having arrived in Madura in October, 1844. And it may be said that the position which he held by age he held also in most other respects, having the experience and the influence of an active, laborious, faithful, and successful missionary. No other member of our mission has had the privilege of gathering so many congregations, and receiving so many converts to the church. The large station of Mandapasálai, embracing 1,700 native Christians and nearly 300 members of the church, has been built up almost wholly under his eye, and may be said to be the reward of his diligence and fidelity.

"One who should attempt to sum up Mr. Taylor's character, would not fail to mention, that he had large natural abilities, put to good use. He had a decidedly metaphysical turn of mind, which was conspicuous in his writings, and upon which it would not be strange if he prided himself. But I take more pleasure in remembering that he was a humble, patient, prayerful laborer in the vineyard of the Lord. He was a man who lived near to Christ by prayer and the study of the Scriptures, as one could readily observe who listened to his prayers or his discourses, his remarks in social meetings, or his conversations with the heathen. He was particularly happy in his occasional expositions of Scripture, in his addresses at the Communion-table, and in expression of sympathy and counsel in time of sorrow. I have never heard addresses which I should be more glad to reproduce than some of his to our missionary circle, as we sat together at the table of our Lord."

Mr. Herrick, of the Tirumangalam station, started for Mandapasálai as soon as possible after hearing of Mr. Taylor's death. He writes:—

"I stopped at Mallankinaru for change of oxen, and found the native pastor and his flock assembled in their church for worship. After I had told the pastor of Mr. Taylor's death, he spoke of him to the people as a missionary who was never turned aside from his work either by the heat of the sun, or by the wind or rain, and who sometimes denied himself the use of proper food. Others spoke of the kindness and patience with which he was always accustomed to treat the natives. Five miles from Mallankinaru, I came to a village in which there is a small congregation of Christians connected with the Mandapasálai station, and stopped a moment to inform them of their loss. A poor widow woman exclaimed, weeping, 'I have no father left.' Four miles from Mandapasálai I met a woman weeping, who had been there, and had heard of the death of her missionary. . . .

"On Tuesday I met the helpers of the station, according to appointment. This was a sad meeting, but very interesting, from the evidence furnished of their warm attachment to their missionary, and the hope awakened that they will derive spiritual benefit from his death. At the time Mr. Taylor requested me to go and pay his helpers, he sent the following message to them: 'Tell them to labor faithfully for Christ, and be careful to avoid grieving the Holy

Spirit.' When, at the close of a few remarks, I gave them this message, each one took pencil and paper and wrote down the words. Mr. Eames [the native pastor] then gave a brief exhortation, uttered with deep emotion, and many wept aloud. May the Lord guide and comfort them, enabling them to carry out the wishes of the beloved friend who has been taken from them."

Mr. Rendall states: "Mr. Taylor leaves behind a very precious memory. His heart was full of love for his Master and for the work. He had a kind, loving word for all, both Christians and heathen, and this, with continued kindness in all his intercourse with the people, gave him access to their hearts, and great influence over them.

"He was always known to seek the things of others, not his own good. I have rarely met one so entirely free from selfishness. In his labors, during his entire missionary life, the question with him was never, — Will this or that course be easy for me, or agreeable? but rather, — Will it further the work of my Master? Will it promote the good of the people for whom I am laboring? Settling this in his mind, he would always go forward at any cost or sacrifice.

"He had a childlike confidence in Jesus. I never knew him to be discouraged in all these twenty-five years. His simple faith and trust always made him confident and buoyant, even in dark days. His memory in this respect will be very precious to us all. During my eighteen years in Madura, I presume I received nearly a hundred notes from him every year, and I never received one in which he showed the least depression of spirit, or the slightest indication of discouragement.

"He was remarkably active, in mind and in labors, ever planning to advance the interests of Christ's cause among his people. He was, literally, instant in season and out of season, laboring to advance the kingdom of his Master. He has fallen like a true soldier, on the field. Nor have his labors been in vain in the Lord.

"In the Mandapasálai station he has gathered from the heathen, into Christian congregations, about eighteen hundred souls, nearly three hundred of whom are communicants; and he had organized nine village churches, and was looking forward to the time when all these churches would be supplied with faithful native pastors. How much the pastors and catechists of that station will miss him! How much the native Christians will miss him! What a loss to the heathen! How we all feel this stroke! Yet, God, our Father, knows what is best."

DEATH OF REV. W. F. WILLIAMS.

VERY sad, but not unexpected intelligence is received from Mardin, Eastern Turkey. Mr. Williams, the much respected and beloved "father" in the mission — though he was by no means an old man — having been in very feeble health for several months, fell asleep, resting from his many labors, on Tuesday morning, February 14th. "In the afternoon of the same day," writes Dr. Reynolds, "at three o'clock, a large company of the people for whom he had labored so long and faithfully, and who looked up to him as to a father beloved, assem-

bled to pay the last tribute of respect and love to the dear departed. With them came many who were not Protestants, for he was universally esteemed by all who knew him. After brief exercises in English and Arabic, the people bore him to the Protestant burial-ground, just without the city walls; and there, in the presence of more than a thousand people, I presume, we laid the precious dust in the narrow home where it is to rest till the resurrection."

Some notice of his earnest life and character will be given in a future number of the Herald.

MISSIONS OF THE BOARD.

Dakota Mission.

BAPTISMS — DEATHS — SCHOOLS.

MR. J. P. WILLIAMSON wrote from Greenwood, March 9th: "We are beginning to see some fruit here. There has been a happy interest in seeking the way of life among our pupils and a few others. We have baptized the following, on profession:—December 18, two young men—eighteen and twenty-one years of age; January 29, a man and his wife, of middle age; February 5, three young men—fourteen to twenty years of age; February 12, two young men—eighteen and twenty.

"The professions of the first two young men were peculiarly satisfactory. We cherished hopes that they would become very useful helpers to our mission, and they were sent to the Santee Agency school. After two months, the oldest, whom we loved much, was taken sick and died. The other returned as far as this place, and has been sick in our house now for two weeks. His friends live still further up the river. Though gaining strength, the doctor thinks his lungs will never recover. The Lord seems to be ripening him for heavenly service.

"So far the members at this place have been counted as attached to the church at the Santee Agency. We are hoping to organize a separate church here before long.

"Our schools are progressing with some degree of encouragement. The school at my house averages from 25 to 30; that for the White Swan Indians, taught by Walter, about the same number; one at Jumping Thunder's, taught

by Tonwanjojanjan, is a little larger; and one taught by Robert Willis, near Choctau Creek, some smaller."

Zulu Mission — South-Eastern Africa.

ORDINATION AT INANDA.

MR. LINDLEY wrote from Inanda (fifteen miles northwest from Port Natal), on the 17th of December: "Last Sabbath, the 11th instant, James Dube was ordained as pastor of the church at this place. Messrs. Abraham, Tyler, Pixley, Rood, and Usengapansi had each a part in the ordination services, and every part was well performed. Many silent tears manifested deep feeling in the congregation. It is simple truth to say, that all the services were intensely interesting.

"James Dube is the son of Dube, who was the chief of the tribe, and is the half brother of the present chief. While he has renounced every rag and tatter of heathenism, he is still greatly respected by his people. They know him to be a true man, a wise man,—inside and outside, a noble man. His height is over seventy-three inches, and his weight not less than 195 lbs. Till he recently became a *little* too corpulent, his personal symmetry was about perfect. It is only a good eye that will see a faint trace of the African type in his speaking face. It is rare that a stranger sees him without asking, "Who is that fine looking man?" I do not know a black man who, in imposing personal appearance, is equal to the first native pastor of the church at Inanda. I say this simply to add, in few words, that in mind and religious character he is

equal to his outward appearance. It was with the hearty approval of our whole mission that he was ordained, and we have a strong hope that he will prove himself to be a workman of whom we shall never be ashamed."

MOVING ONWARD.

"The forward step, just taken by the church here, will, we feel sure, be a good one. Almost without an exception, the members of our churches have shown a strong disposition to evade responsibility. They look to their missionary, or to his wife, to tell them whatever needs to be done, even to the sweeping of their place of worship. If a member of the church walks disorderly, the missionary is expected to find it out without their help. In fact, he is to be first and last in all things. For years I have been trying to teach my people that every member is responsible for the purity and prosperity of the church, but with only partial success. Now I have told them that they must be children no longer; that they must take hold of this work like men; and that if they cannot do it, or will not do it, we shall consider them not worthy of further care. They now know that a perpetual dependence on the funds and on the missionaries of the American Board is out of the question. For some time before your suggestions about the ordination of native pastors were received, I had felt that we were coming to a stand still in our work; but those suggestions came to me as light to one in darkness. I expect to see the little spiritual temple at Inanda grow in size and symmetry under the care of James Dube, and four good men who have been chosen to aid him as deacons. The church will pay half of the pastor's salary, perhaps more. This matter has been talked about, but not definitely settled.

"There are now three native ordained pastors in our mission, but without any ecclesiastical connection with us. Another has been chosen by the church at Umvoti, but we are hesitating as to the propriety of ordaining him.

"Four members have recently been added to our Christian fellowship, and

death has taken one away. Our church is not dead, nor is it as much alive as I could wish to see it. Our house of worship has become too small for the congregation, and my people see that they must build a larger one. This work they will begin at the end of the present rainy season. They will build with burnt bricks, which they know how to make, of a good quality."

Madura Mission — Southern India.

ITINERATING — LOSSES AND GAINS.

A BRIEF letter from Mr. Capron, of the Mana Madura station (having charge also of Sivagunga), dated October 28, 1870, but only recently received, brings to view some aspects of the missionary work in a way which may interest readers of the Herald. He states:—

"I feel disappointed to have arranged for a week at home, in certain expectation of the rains, and then to have seen a week of splendid weather lost to the itineracy. This weather is, of course, most disastrous to cultivation, and I am told that at the last weekly fair the people began to bring in the withered rice-stalks to sell for straw. If the whole district were like the region just about us, there would be a repetition of the famine. But one need not go far to learn that other parts of the district have fared better, and we are too near the plentiful harvest of last year to admit of much suffering.

"On my return from the Hills, all of us — myself and the catechists — went heartily into the itineracy, and carried out our long-talked-of plan of exploring the station field eastward, to the sea. It was an inspiring, and in the result a satisfactory enterprise, though half of the helpers got sick on the way, and I was reported to have died of cholera. This was a malicious rumor, started by a man who had been making a petition to his *swámies* that some evil might befall us for pitching our tent on his sacred premises. The people of Káliárkoil opened their eyes with astonishment when I presented myself in the bazaar street for a preaching service, on my return.

"I fear I shall be obliged to drop one congregation in making out the statistics for this year. It is not encouraging to see losses and no corresponding gains, but the losses must be repeated as long as we continue to report in the number of our Christian communities those who have so little intelligence and so little true knowledge of Christianity. I have no doubt of having them back again some time, as they have many relatives with us.

"The Sivagunga station at least holds its own. I have sent the principal catechist to the theological school, in the hope that he may receive a baptism of the Holy Spirit. In that station, and in Máná Madura, I much need a few more helpers, not as catechists for the congregations, but for general work in preaching to the heathen, and in the distribution of books and tracts.

"I rejoice to be able, by the help of our tent, to show better results in the line of preaching and the distribution of books and tracts. The itineracy is hard work, but the helpers come home from it inspirited, and I believe that the more they are out in the field the happier they are."

MEDICAL PRACTICE — A CASE OF GRATITUDE.

Dr. Palmer wrote from Madura, January 10th: "The new dispensary building has been finished at a cost of about 1675 rupees (\$837.50). One thousand rupees of this was given by the municipality, 239 by subscription, and I hope to get the remainder of the 1675 in the course of this year. We have now a fine street front, which gives us a good preaching place, and the Bible is read and a short address made every morning before prescribing is begun. Sometimes we have large audiences, and good attention is generally given, with an occasional pertinent and sometimes an *impertinent* question. Many of the Mohammedans go to the opposite side of the street while the lesson is read, so that they cannot hear; and on being questioned, they have said that the doctrine was very strange, and it was not good to be a hearer of the Word and not a doer, as it might possibly be true.

"Here is an instance of gratitude. A

little girl of the weaver caste was brought with a deformity of the foot, producing great lameness. The ordinary operation, with the use of a rude apparatus, made by the smith, shoemaker, and myself, was by the blessing of Providence, the means of a complete cure. A few months after she appeared, and I could not say which foot had been lame. She brought a rupee, which she claimed the privilege of giving to those who sent me to India. I send it to the Treasurer, by Mr. Noyes, as the money value of a medical missionary.

"I visit many families in their houses, and have visited Brahmin and Mohammedan women in their apartments. I have now what may be called a medical class of six young men and two women, and I hope to be able to give more time to instructing them than I could last year.

"The value of medical knowledge becomes every year more apparent. Many people are already ashamed to have it known that they employ native doctors; and these latter are adopting European ideas and remedies. Mrs. Palmer will devote some of her time to the study of medicine, in the hope of obtaining, in this way, a more extended influence among the families in the city."

A REVIEW OF NINE YEARS.

Mr. Washburn, who has labored for nine years at the Battalagundu station, has recently been placed at Pasmalie, by the mission, in connection with the seminary there, now more specially a theological school. On the 28th of December last he wrote, in view of this change: "In taking leave of the Battalagundu station, in which nine years of my life have been spent as pleasantly, perhaps, as I can expect to spend nine years anywhere in this world, I would like to recall and record some of the labor performed, and some of the results of labor, in that field. In reviewing these years, I am sure I feel more strongly than any other person can, that I have no cause for elation or self-gratulation. If they show that the missionary work is not a barren and useless one, but both promising and, in some measure, fruitful; and if the review may

serve to draw some of the young men of New England towards this work of lifting the heathen out of their immeasurable degradation, I shall be thankful.

"When I went to Battalagundu with Mrs. W., neither of us was able to do more [in the language] than barely hold communication with the people. But that was the least of our disqualifications. The customs, habits, ways of thinking of the people, were almost wholly unknown to us, when we found ourselves set down in a heathen village, thirty-three miles distant from our most accessible neighbors. Thus we began to work our way in a field in which, for the three previous years, an experienced missionary family had been doing pioneer work.

"In those days, no tents, or other means of systematic visiting and preaching in the heathen villages, were in use in the mission, beyond such accommodation for shelter as the prayer-houses, in the scattered congregations, furnished the missionary on his preaching tours. These centers would not give us access to one half my field. But in later years, we have been so well provided with tents, and conveniences for living out in the district, that we have been able to visit every part of it many times.

"Then, Bibles, tracts, and school-books were never sold. Tracts and books *inviting purchase* among the heathen were less abundant than at present. No school existed in the station where anything more than the most elementary instruction was given. Facilities for the missionary to set himself and his catechists at work were very much wanting. Yet within these nine years, about 2,500 Bibles, Testaments, and portions, have been sold in and about the station, by men under my superintendence, over 1,000 given away, and more than 10,000 tracts and school-books have been sold and gratuitously distributed.

"The contributions of our churches were then usually made to the treasury of the Board, while the congregations looked to that treasury for the supply of all their wants. There has been much change in this respect; and the contributions have advanced almost uniformly, year by year,

about fifty per cent. each year, till they equal nearly two rupees a year for every church-member. This is not what it ought to be, but it shows steady and encouraging progress. Two permanent brick churches have been built, and a third brought half way to completion.

"During the past year, the station school, for the two stations of Kambam and Battalagundu, in which the Board makes allowance for 16 scholars, has had an average of 40 scholars in attendance. Some of these are married men and women, and the grade of education reached is such as we require to prepare men to enter the theological school.

"Between 40 and 50 persons have been received into the church, most of them by profession; and we have as good reason to rejoice in their Christian walk as in that of converts received into American churches. Of some of them it may be said, as of the converts in Paul's time, 'they were without hope and without God in the world, carried away unto dumb idols,' worshipping devils in the place of God, and officiating as their priests; 'but now, in Christ Jesus, they who were far off, are made nigh by the blood of Christ.'

"There are three villages in the station field where, within a few years, with God's blessing, I hope to see churches organized and pastors ordained. In this respect I am hopeful in regard to the churches, though they need the stability of educated men, such as the station school is now sending out. It is supplying a deficiency which has very much retarded the progress of church organization in time past.

"In taking leave of the station, it is one of the matters of my greatest thankfulness that it is not about to fall into the category of 'unoccupied stations,'—a name of very little hope or promise,—but into the hands of a brother of long experience, returning fresh from America for a new campaign."

THE PASUMALIE SCHOOLS.

In regard to the seminaries at Pasumalie Mr. Washburn writes (December 28): "Returning from the Hills at the end of

the hot months, we removed to Pasumalie. The theological school went into operation on the 17th of June. Twenty-two students have been in attendance, of whom two have returned to their homes, owing to deaths or sickness in their families. The students, with three exceptions, are catechists, who have seen more or less service in the field, most of them for a considerable period, and have shown themselves to be men of worth. About half of them are graduates of the seminary on its former basis, and are thus prepared to follow up the theological and Biblical studies of their former course, and derive the most advantage from further instruction. The second division of the school consists of young men who have passed through the partial course at the seminary, or its equivalent in the schools of other missions, and of others who, in default of any special training, have yet shown some special fitness for the work of instructing and leading others.

“One of our pupils has an interest peculiar to himself, in that he received his preliminary education not in our Christian schools, but as a heathen devotee in a monastery of the adjoining great temple of Supramanian, and at the time of his conversion was head of the establishment. He is altogether a strange character, as you might suppose from his origin and bringing up,—an untamed barbarian still, as to many customs, yet evidently aiming to subject himself sincerely to the law of Christ. His social position will make him a valuable man if he ever acquires the mental and moral discipline needful to restrain him and direct his influence aright.

“We have aimed to keep the students near to their practical work. A part of the afternoon of Sunday and Thursday, each week, is given to visiting and preaching in the adjacent villages. Besides this, the students and teachers have spent about a week in itinerant preaching, at heathen festivals and in the more distant villages. We have taken advantage of these seasons to give practical instruction as to the method of public preaching to the heathen. I hope we

shall be able to do much more of this work another year, as it brings out the practical deficiencies of the students, and enables us to put them upon right tracks.

“As I stated before, nearly all the catechists studying here have their families with them. Provision was therefore made, with the opening of the seminary, for the instruction of their wives in the duties appropriate to their position, by Mrs. Washburn; and as soon as the buildings could be put in readiness, the girls' school, in a modified form, was removed here, and the women took their places in the school, under the direction of Miss Smith. Since then the united school, of 40 pupils, has gone on prosperously.

“Considering the diligence of the students, and the general spirit which pervades both the schools, I have much hope of good from the measures which have been thus inaugurated. That all the good we hope for will be realized, that all the imperfections and evils we foresee, or do not foresee, will be arrested or remedied, I have lived too long in a heathen land to expect. But that the present organization of our educational efforts is calculated to contribute towards the object we are all aiming at—an independent church, supporting its own ministry—I fully believe.”

TAMIL HYMNS—A NEWSPAPER.

“I am glad to say, that a new edition of a large book of Tamil Christian Hymns, in native metres, is just through the press and ready for circulation. A small monthly religious newspaper was started in August, and has reached a circulation of between 500 and 600. It is already almost self-supporting. At present, it does not exactly rival the ‘Congregationalist’ or ‘Advance,’ but we are far from saying that this will never be the case. Its name is ‘The True News Bearer,’ and as it aims to tell the truth and nothing but the truth, respecting the news of the day, smaller space is required than by some of our American papers, which depend much upon the imagination of their editors and correspondents for facts and news.”

Mahratta Mission — Western India.

STATION REPORT.

MR. BRUCE, of Rahoori, has under his supervision the districts of Khokar and Pimplas as well as Rahoori. In all these districts there are nine churches, four of which now have native pastors. The last year has not been one of as much spiritual prosperity as the missionary thought he saw promise of at its beginning. Several persons were excommunicated by the churches, mostly for marrying children with heathen rites, and only six were received by profession. In addition to the four pastors, Mr. Bruce reports ten "catechists and Bible-readers," and ten "teachers" as helpers in these fields, all of whom have been employed, more or less, in "preaching to the people, as they have found opportunity;" and in all "they preached 5541 times during the year, to audiences numbering in the aggregate more than 70,000 men and 11,000 women."

"*The Zenana Work.*" Under this heading Mr. Bruce says: "We have no regular '*Bible-women*' employed in these districts, but several of the wives of pastors and catechists have been accustomed to instruct the women of their own neighborhoods as much as the care of their families would allow. There is generally a readiness to hear on the part of the women, but in their degraded condition it is doubtful how much they understand. Mrs. Bruce has also found ready access to the women, both here at Rahoori, and at other villages during our tours; and she has devoted as much time to this work as she could spare from her family and her schools."

Preaching Tours. "Besides other less extended tours during the year, the last six weeks were spent in tents. We have visited six of the churches under our charge, spending a Sabbath with each, and having the communion service with several. This has afforded us an opportunity for seeing the Christians in their homes not only, but for preaching to large numbers of people. The magic lantern has been a valuable aid in

getting the people together and holding the large audiences. The exhibitions generally last from one and a half to two hours, during which time as much religious instruction is given as the circumstances will allow. The audiences have varied from one hundred and fifty to five hundred, but have more frequently numbered from two to three hundred. They are generally very quiet, and eager to hear all I have to say in explanation of the pictures, which consist of Scripture scenes, astronomical diagrams, and a large variety of animals.

"During our recent tour, a series of most interesting meetings was held at Wambûri, a large village ten miles from here. By special invitation four of our native pastors were present, and for three days also the Rev. Mr. Park and Mr. Krishnarow, of Ahmednuggur. On five evenings several addresses, on prearranged, kindred subjects, were made by the native helpers and myself, interspersed with singing as the interest of the occasion demanded. On these occasions the audiences varied from fifty to one hundred and fifty. On the second and sixth evenings the magic lantern was brought into requisition, when the audiences numbered two hundred and fifty and five hundred respectively. Afterwards, by special request of the Zaghirdar, the lantern was exhibited in his own wādā, to a more select company of about two hundred and fifty, a goodly number of whom were women.

"A native paper published in Ahmednuggur, briefly describes the earlier of these meetings. In closing he says: 'Yesterday the saheb showed all the people beautiful pictures of the eclipses of the sun and moon, and of many other kinds. Never having seen any such before, the people were all filled with joy and astonishment. What the influence of this upon the people will be we will see. As yet the preaching and singing are continued with great vigor, and when they are over I will write and inform your readers.'

A SEVERE STORM.

Mr. Atkinson, of Wadale, writing on the 26th of January, gives the following

account of a rain storm encountered by him on one of his mission tours:—

“We were encamped at Dedgaw. On Saturday evening the rain commenced, and, after a few introductory showers, continued without a single break until Monday about nine A. M. At Dedgaw they say 500 sheep were killed, at Ranzangaw 1,500, and at a little wādi (hamlet) 300, all by the rain. I mention these three places because, in our retreat, Monday, we came from or by them. Everything was wet; Mrs. A. and the babies were driven out of their little sleeping apartment about two o'clock Sabbath morning, and in getting the clothes and beds out she got so wet that she hardly recovered the next day. All our people were in a worse condition than we were, so we concluded Monday morning, when there was a break, that if oxen could be obtained we would beat a retreat. We could not get oxen enough for the bullock gardi and for a common cart to take some baggage, so we yoked what we could get—six oxen—to the gardi, and started. It was as much as we could do to drag through. I walked nearly the whole way, my little ponies were often hard pushed to draw the empty tanga, and twice were so bemired that a yoke of stout oxen had to be taken from the gardi to pull the tanga out of the mud.

“We reached home at last, though some time after dark, having come nine or ten miles in, I should think, about seven hours, a little less perhaps. I had no watch and could only guess. We left tents and traps behind, but have since received all, safe and sound. On every side we hear of losses in sheep and cattle, while hundreds and hundreds of birds must have been destroyed. Yet, by the blessing of God, we were all preserved in life and health. My ponies only seem the worse for the rain.”

Eastern Turkey Mission.

A VISIT TO KHANOOS.

MR. COLE wrote, January 13th, from Erzroom (150 miles southeast of Trebizond), respecting a visit to the region of

Khanoos, his journey to and from that place, the opening for helpers, etc.

The Journey — Detention. “It has been my privilege to spend nearly one third of the past twelve months in visiting among the cities and villages of our great charge. The last visit I made was to the Khanoos region, some sixty miles south of here, and it took me to within three days of the new year. When I left, I planned returning earlier, that together we might celebrate the good old Christmas of childhood's days; but there came a great fall of snow and very severe wind, so that the road (horse-path) was not to be seen, and I was obliged to wait. I knew the dear friends would be anxious about me, so I sent a telegram as I supposed. But it has not reached here yet, and I have been home more than ten days. As a consequence, the friends were in great trepidation. They feared I, like not a few poor villagers during the cold winters, had perished among those mountain snows. They were in suspense three or four days, until my letter arrived, assuring them that I had not started, but was waiting for the storm to abate, and the roads to open over the mountains.

“In coming, I was no martyr to the cold, and did not suffer as much as I had feared I should. Judging from this experience, I cannot but hope that touring may prove more practicable in the winter, even in our field, than it has been supposed to be. But enough of the adventurous. It is not worth mentioning.

Locating Helpers — Prospects at Khanoos. “One object of the tour was to take along two more helpers, who were hindered from going with the others last autumn. We had hoped to locate these men, and possibly one or two more, on this plain, but it did not seem the will of the Lord. The priests, if they do not know how to preach the gospel, succeeded well in fortifying the villagers against the ‘Protes,’ so that it was hard to find rooms at any reasonable rate.

“But there is no such bitter opposition in Khanoos. We can very quickly dispose of our little handful of men in that

vicinity. Of the two men I took along, one was to be teacher, in accordance with the preacher's request, at Heramik. The village had become quite interested in the school. There were upwards of thirty scholars, so that the preacher could do little but attend to school duties. He needed help, as he had a daily meeting through the week, and on the Sabbath three services. On the Sabbath their little chapel was well filled, and on a week-day morning I counted seventy persons at our early meeting. In a meeting for the young men, on another occasion, we had thirty-five present, and some fifteen took part.

Christian Labors of Young Men.

"These young men have become so interested in the truth that they have undertaken to carry it to the villages round about. With Testament in hand they walk one and two hours, through the cold, to read and speak of Jesus; a faint resemblance, one might say, to those 'praying bands' I have read of in New York State.

"But to speak and pray with the natives here is not such a hard thing; to *live* and *act* the Christian is quite another. They are trained to frequent, *formal* prayer in the old church, so that it is very hard for them to forget the form — the letter — and aim for the spirit. Just here we distinguish between this and our native land. There the timid young convert begins by confession, and entreaty for the prayers of others. Here the young man, moved by the truth, perchance rises to his feet and at once strikes out in a lengthy prayer. The speaking and confessing may come in quite late.

"But I was speaking of Khanoos. We (the pastor of the church and I) had frequent meetings with the people, and spent some time in visiting from house to house.

"We had two meetings with the church members, and organized a new system of labor, which is now being carried out in the two villages of Chevermeh and Heramik. The names of the brethren were written down alphabetically, and they were to go in turn, one at a time, with the pastor, to visit one or two families

each evening. While I was there we began to put the system in practice, and it was very pleasant, as well as profitable.

Visiting the People at their Homes. "At this time of the year the villagers are almost entirely at leisure. Hence I seized upon the opportunity of seeing the brethren at home, with their families. They soon learned my wishes in the matter, and began to invite me around to eat with them. Thus at the humble village board, with kindred appetites and fraternal chats, we became all the more familiar.

"Thus passed my visit of ten days. It would have been as short as it was pleasant but for the fierce storm which I knew would render the dear ones so anxious. I traveled some among the numerous villages on this plain. But the deep snow and absence of roads prevented my accomplishing as much as I had hoped in this direction. For the villages where we have the most hope, however, my visit seemed very timely; and, through the blessing of God, we may look for good results.

"On Monday, December 26, we set out for home, and reached here on Wednesday, the 28th. To be sure it was pretty cold winter weather some of the time, so that we were covered with white frost, and were forced to dismount and run on foot to keep warm; but we encountered nothing very serious, and felt thankful that we fared so well."

RUMORS OF WAR—THE UNITED STATES.

Near the close of the letter from which the foregoing extracts were taken, Mr. Cole adverts to national affairs, fears of war, etc., and says: "The all-engrossing topic here, as in many other lands, both in Asia and Europe, for the past few months, has been war! As if it were not enough to think of the thousands upon thousands already 'dead on the field of battle,' these poor people must be agitated with fears of another struggle. The excitement has passed away somewhat. Of course if there were to be war between Turkey and Russia, this place would be a scene of active conflict; but from the present out-look, we trust a more humane

way of settling the question will be found. 'The Lord reigneth, let the earth rejoice.'

"Hitherto the native papers and public gossip have had it that America (meaning by that the United States) was to help Russia. When such a report gets started it is very hard to correct it, however firmly we believe to the contrary. If there is anything that makes the United States a distinct nation, it is its neutrality in times of international feuds. However much other nations may intermeddle, 'America' is known as a hater of war, a lover of peace. The Lord spare us the time when we must be shorn of such a prerogative. This it is which gives us special honor among nations, and insures us against their interference in our times of trial.

"The Lord hasten the time when these international questions may be settled, not by conflict in the open field, but by Christian, prayerful deliberation, in mutual council."

THE REVIVAL OF LAST SEASON AT BITLIS.

Within the year past, the Herald has contained several notices of a deeply interesting work of grace at Bitlis, near Lake Van. Looking back upon the work at the close of the year, in his report of the station, recently received, Mr. Knapp states: "The great event, which has caused all others to dwindle into insignificance in comparison, was the revival with which Bitlis and its out-station, Havodoric, were blessed. For six months it engrossed our thoughts day and night. It was soul-reviving to see nearly all our little congregation, of 130 souls, under the influence of the Holy Spirit; to see backslidden Christians revived, stout-hearted sinners, with tears flowing down their faces, in broken-hearted contrition at the foot of the cross; and to witness the subsequent joy of forgiveness, and the consequent desires and exertions for the conversion of others.

"A sunrise prayer-meeting was held daily, alternately in some ten or twelve different places in the city, for over eight months. To our church, containing thirty-three members, *forty* were added during the year, as a result of the revival, and doubtless others not yet admitted will

date their conversion from the time of this visitation. Thus far the converts have continued faithful in their deportment, conforming to the vows they solemnly took upon them. Much labor and patience will be requisite on our part to see that these sheep are properly fed, and especially to see that they become a working leaven, in securing the conversion of the thousands around them.

"Our people have been able, with outside aid, and by commendable exertion on their part, to pay off the debt on their chapel and parsonage, and to enlarge and improve the former, so that it can now seat 500. They also donated a building site, and the Misses Ely have erected, under their personal supervision, a suitable building for the girls' boarding-school, in which they are educating the wives of our native helpers. The number of pupils in this school has been twenty during the year."

Central Turkey Mission.

WEEK OF PRAYER — ENCOURAGING INCIDENTS.

MR. POWERS wrote from Kessab, January 14th: "The week of prayer has been observed with rather more than usual interest this year in the Antioch field. On the first day of that week — the first day of the year — I preached here twice, as usual, to a large and attentive audience, the Protestants of the surrounding villages having come up to worship with us, as is their custom on the first Sabbath of every month. On Monday I rode to Antioch — twelve hours — and attended the prayer-meeting with the congregation there in the evening. On the evenings of Tuesday, Wednesday, Thursday, and Friday, I attended similar prayer-meetings at Bitias, Hadji Habeblî, Yoghoon Olook, and Kepsee — four villages on the north side of the Orontes. The Sabbath I spent at Dr. Yates', in Suedia, preached to his household in English, and administered the Lord's supper. In the evening I also preached in Turkish, to a few young men who understood that language. I thus had opportunity to address all the Protestants of the

Antioch field during that week of prayer, and to unite with them, and in spirit at least, with the whole Israel of God, in supplicating the Father of mercies to pour his Spirit upon us and upon the whole world.

At most of our preaching places there are hopeful indications. At Yoghoon Olook, for instance, a woman, apparently under very deep conviction of sin, said to our helper's wife, 'I have committed such and such sins,' naming a list of transgressions, and inquired with deep emotion, 'Is it possible for me to obtain forgiveness? O, what must I do to obtain salvation?' And when told there was hope for her, and that she must believe on the Lord Jesus Christ, she inquired with the utmost earnestness, 'And what is it to believe?' These inquiries, and the intense interest with which she put them, lead us to hope that the Spirit of God is at work in her heart and conscience; and it may be in the heart and conscience of others also.

"At Kepsee, a small village on the site of the ancient Seleucia, whence Paul and Barnabas sailed for Cyprus, an interesting incident occurred. While I was taking my tea, the iron was struck (the substitute for a bell) and the Protestants began to assemble for prayer, when the head-man of the village,—an Armenian, not a Protestant,—came over and invited us to hold our meeting in his house. This invitation we accepted, and on going to the house we found him in a large room which was soon filled, largely from the Armenians, all of whom listened to the various exercises of the evening with the most fixed attention. The same man showed us other marks of friendship, which were peculiarly gratifying in a village where the Armenians have hitherto manifested no friendly spirit towards the Protestants. The brethren there also manifested more interest in spiritual things than at our previous visits."

EXPLORING TOUR IN KARAMANIA.

The Herald for December last contains (pages 405-6) extracts from an account by Mr. Adams, of Adana, of an interesting tour in parts of his field. A letter from him, dated at Tarsus, January 25, notices, briefly, another tour in Kara-

mania (a district north of the eastern part of the Mediterranean Sea), northwesterly from Tarsus. A few passages will be given here bearing upon the prospects of missionary effort in the region visited. Another account of visits made during this tour to ancient Lystra and Derbe, will probably appear in some future numbers of the Herald, in connection with engravings of those places.

"After our return from that long journey to Sis, Hadjin, Talas, etc., we rested three or four weeks in Namrun, and then started to explore Karamania. We accomplished this in due time, though not so extensively as I at first purposed, in consequence of the danger we should incur from robbers, and also from the intense cold. We suffered a good deal from the latter cause. Indeed, we escaped through the Diun Belek pass into the Tarsus region, just two days before it was covered with snow.

"In a missionary point of view, my hopes were seriously disappointed. I had always supposed that vast, unknown region would furnish a fine field for the enlargement of our mission, whereas the whole population, with a most insignificant exception, is *bitterly* Moslem. Not a single Christian village did we see or hear of in all Karamania. An Armenian told us there was hardly a representative of any of the Christian sects, outside of Eregli and Karaman, in all Karamania, and in those two cities there are less than ninety families, a large proportion of whom, being merchants, are *temporarily* residing there. The tradition that the Seljukian Sultans of Iconium utterly extirpated the Christians of that region, is rather corroborated by the religious character of the people to this day.

"Careful inquiry in our journey respecting Iconium, and the region westward, rather goes to confirm my impression that the Christian population of those parts is extremely scant, and widely scattered; but exploration should be made before any steps are taken to occupy that country. The country to the west of Mersin, along the sea-coast as far as Ermenek and vicinity, remains to be explored,—a work I hope to do another

season. The United States Consul here says that Ermenek is purely Moslem, although I had supposed there were several hundred Armenian houses there."

Western Turkey Mission.

OUT-STATIONS OF SIVAS — HELPERS.

MR. RIGGS wrote from Sivas, January 9th, mentioning some pleasant facts. Referring to statistics of the station field, which he had prepared, he states: "I have an instinctive dread of presenting, in any way, an inflated view of things, which may turn out not so flattering as they at first appear; and perhaps that may have tempted me to put figures as low as I could. You will notice, however, that in some parts of our field the figures are sensibly larger than in former reports. The work in Kara Hissar, and that region, is, it seems to me, very promising, and I should like to see it occupied as a missionary station at once. I have just received letters from our helpers there, mentioning considerable opposition on the part of the priests and others, which we always consider a good sign. We have a young man there from the Marsovan seminary, for the winter. He has been laboring among the villages, of which there are a great many in that region. He writes me that he was thrashed out of one village, and persecuted out of several others, but found a hearing in many places, and in one village actually conducted service and preached in the Armenian church. The sale of books, however, is not as large in that region as I should like to have it, for I consider that quite a good gauge of the work.

"I wrote you of the delightful time we had at Gurun, in October, and of the formation of a church there. The work there goes on well. They have had four additions to the church since its formation, and there seems to be a fair prospect of more before long. I am troubled about the health of the pastor. He is a great worker, and I fear is wearing himself out.

"There has been quite a waking up

among the people of some of the villages between here and Gurun, which I trust may not be wholly without fruit. In three of these villages, from fifteen to twenty-five houses in each have declared themselves Protestant, though they know scarcely anything of what Protestantism means, or indeed of what Christianity means.

"After my return from Marsovan I took the earliest opportunity to visit Kara Hadjeloo. Though they received us very cordially, and listened to all we said, they were still so much afraid of persecution from their neighbors that they declined to accept, as preacher and teacher, a man whom we took along for the purpose. Still they are awake, and won't go to sleep again soon. They meet together almost every evening to study the Scriptures, and their priest, who is the leader of the secession party, is busy teaching them and their children to read. They are supporting him, and refuse to give anything toward the church, or to attend it.

"This village is situated up among the clouds, not far off the Harpoot road, and we had a pretty hard fight with wind and snow to get there. I think we shall yet succeed in making an out-station of it, but at present we are short of good laborers for such places.

"This reminds me that I have not written you since my visit to Marsovan, where I went mainly for the purpose of securing some help for our field, from the graduates or undergraduates. I did not get just the men nor all the men I wanted, still, in view of the other claimants, I cannot complain. I am afraid the good brethren at Marsovan thought that Cesarea and Sivas were rather rapacious, and left them nothing to work their own large field with. We got two of the graduating class, who are settled as preachers in Tocat and Zara, and two of the undergraduates, one of whom I have mentioned as being in the vicinity of Kara Hissar. The other is here in Sivas, helping us prepare some young men for entering the theological school next spring.

Beside the young men from Marsovan, I had the pleasure of escorting back to

Sivas Miss Bliss, whom we have taken possession of without waiting to consult any of the powers that be."

European Turkey.

MERICHLERI — PERSECUTION AND PROGRESS.

THE Herald for May, 1870, gave (page 158) some account of an opening work, cheering in its commencement, at Merichleri, about twenty miles west of south from Eski Zagra. Writing from Eski Zagra, February 16, 1871, Mr. Bond says: "Perhaps you have been informed of recent persecution at Merichleri, by which their preacher was obliged to leave. His life was threatened, and the brother at whose house he had been staying refused to keep him longer, and gave out that he was going back to the old church. It now appears that the work instead of being checked, has received a great impulse. The backsliding brother has returned to his Bible and his family altar; one of the villagers, a most lovely young Christian, preaches on the Sabbath and conducts the prayer-meetings; a small boy, who was a pupil at Philippopolis, teaches school during the week; and a company of young men in another quarter of the vil-

lage, now meet regularly to study the Bible. The priests look on amazed, and inquire if there is some secret vein running under ground, which when choked down in one place bursts out in another. Two of our most hopeful scholars are from that village.

"The preacher who was driven away we had sent to Yamboul, and now we have a telegram announcing that he and some of the brethren have suffered two beatings in that city. We shall endeavor to have justice meted out, and shall trust that the devil will be foiled in this case also. From Samokove we have an encouraging report of the work in Bansko.

"In this city there seems much less of hostility now, although the attendance on our Sunday service is very limited. My present residence is among the middle class of people, and my wife is always cordially received among them, and converses freely on religious subjects.

"Altogether, we feel encouraged. Our school is full, and overfull. Several applicants have been refused. A woman with two children recently begged me, with tears in her eyes, to let her come and learn to read. She had learned by herself to spell out a little of the Testament."

MISSIONS OF OTHER SOCIETIES.

SOUTH AMERICAN MISSIONARY SOCIETY.

THE following account of this (English) society, which has been for many years prosecuting missionary efforts in the southern part of South America, is from "The Illustrated Missionary News," London:—

"The South American Missionary Society was originated in a period of bitter trial, sorrow, and almost despair. It was formed some twenty-six years since, under the name of the Patagonian Mission, by the late Captain Allen Gardner, whose little missionary band was annihilated by starvation on the inhospitable shores of Terra del Fuego. Some years later the mission was revived, when a second fatal-

ity occurred, the new missionary party venturing, in an hour of unsuspecting rashness, on the same shores, was massacred by the savage Fuegians.

"A faith, a love, a patience, which have not been exceeded in the annals of Christianity, urged the supporters of this deeply tried mission to send forth to the Falkland Islands—a safe station, under British protection—a third series of laborers, of which Dr. Stirling, the successor of the Rev. G. P. Despard, is now the missionary Bishop. He possessed a rare combination of intelligence, boldness, and Christian zeal and love, having undertaken, alone, and unprotected, and carrying out to a successful issue, a seven

months' residence on the dreaded shores, where two missionary parties had already perished. He lived alone where Allen Gardner fell; he trusted the native tribes, and won their confidence; taught them the elements of civilization; and though they had no notion even of a Divine Being, 'that there is a God who has spoken to man, and called some of all nations into his family,' yet to these benighted Fuegians he made known the gospel, and in some few instances already, through a deeply real faith in Christ, they have made a good confession by word and conduct. Dr. Stirling has since visited England, but declares that he would rather live in his lonely hut, on the barren shore of Terra del Fuego, than plead the cause of his own mission as a deputation at home.

"When the society was originated, says Dr. Stirling, there were seven consular chaplaincies representing the Church of England in South America; now, owing in a great degree, directly or indirectly, to the agency of this mission, the number of clergymen is nearly quadrupled, and there are also a great many lay agents. The Society adapts itself to the circumstances of the people with whom it has to deal in different parts of the continent. In some cases the lay agents work alone as pioneers, in other cases they labor with the ordained missionary. In one direction there is a mission farm, in another a mission ship, but all work together for one great end,—the salvation of souls and the glory of the great Head of the Church. The English-speaking population scattered over South America can scarcely be less than three hundred thousand, and their number is steadily increasing, as there are now several lines of steam-vessels running to that part of the world. This Society, to the extent of its power, is providing for the spiritual wants of these English residents, many of whom have had no place of worship provided for them; but its primary work is amongst the heathen.

"There are three points at which the mission work among the Indians of South America is especially carried on, one in Chili, another in the North of Patagonia,

and a third in the Falkland Islands and Terra del Fuego, where the work may be regarded as virtually the same, though they are three hundred miles apart. There was a period when it was utterly unsafe for any European to go ashore in Terra del Fuego, owing in some degree to the fact that the natives were not treated with common humanity by many Europeans who went there; but that state of things has of late been greatly altered. The natives have learnt to respect life, and even property. For months together the missionary resides among them, and finds them loyal to their promises, and full of affection for himself. They now feel the missionary desires not his own aggrandizement, but their temporal and spiritual welfare.

"The Fuegian Indians not yet brought under mission influence are in a degraded and wretched condition. They are to all intents and purposes without God in the world, and sunk to the lowest state that our humanity admits of. Their country, moreover, and the climate, do not favor very much the movements of civilization. The native Fuegians come to the missionary's hut, at Usuwia, at half past seven or eight in the morning. After prayer and catechetical instruction, they sing, read God's Word, and again pray. 'Few,' says the missionary, 'can understand the difficulty, apart from experience, of impressing spiritual ideas on dull, uneducated minds. It is a difficulty everywhere; but especially does it seem great in the case of the Fuegian Indians, amongst whom the religious sentiment had never found any form of expression. The heart and intellect are here indeed benumbed and deadened, giving but slight response to spiritual questionings, and requiring supremely the quickening energy of the Holy Ghost. When daily brought in contact with the consciences of the heathen, the missionary specially felt the force of this.'"

(ENGLISH) WESLEYAN METHODIST MISSIONARY SOCIETY.

IN transferring to the pages of the Herald, from the Reports of this Society, the

statistical summary of its operations, it has been stated heretofore, that a large part of the missions are not among pagans, and that the Report does not furnish the means of deciding with accuracy what laborers, chapels, etc., are among the natives, and what among European colonists in such lands as India, Ceylon, Australia, and Africa. It may be well, however, to say here, that of the "missionaries and assistant missionaries" (not separated), 63 are in India and Ceylon, 10 in China, 99 in Africa, and 299 in "the Australian and Polynesian connection."

RECEIPTS AND EXPENSES.

Home Receipts.

Mission House Donations, Subscriptions, etc.	£4,015	11	7
Home Districts, including England, Wales, Scotland, and Zetland	83,940	0	1
Hibernian Missionary Society (exclusive of Christmas Offerings)	3,496	10	11
Juvenile Christmas Offerings	8,794	17	6
Legacies	3,883	19	4
Special Contributions on behalf of Italy	130	3	0
Special Donation for Mission Premises in Paris	1,000	0	0
Dividends on Property to secure Annuities	960	3	0
Interest on Centenary Grant	450	0	0
Lapsed Annuities	2,655	0	0
Total Home Receipts	£109,326	5	5

Foreign Receipts.

Affiliated Conferences and Mission Districts	36,424	12	5
Total Receipts	£145,750	17	10

Payments.

General Expenditure; including the cost of the Canton and Hankow Missions, and the Mission in Italy	143,577	4	10
Grant toward the new Mission Premises in Paris	2,000	0	0
Total	£145,577	4	10

GENERAL SUMMARY.

I. *Missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, South and West Africa, and the West Indies.*

Central or Principal Stations, called Circuits	209
Chapels and other Preaching Places, in connection with the above-mentioned Central or Principal Stations, as far as ascertained	1,749

Ministers and Assistant Missionaries, including Supernumeraries	294
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc.	887
Unpaid Agents, as Sabbath-school Teachers, etc.	5,071
Full and accredited Church Members	68,531
On trial for Church Membership	6,005
Scholars, deducting for those who attend both the Day and Sabbath-schools	55,388
Printing Establishments	4

II. *Other Missions of the Society, having also relation to Conferences in Ireland, France, Australasia, Canada, and Eastern British America.*

Central or Principal Stations, called Circuits	529
Chapels and other Preaching Places	4,319
Ministers and Assistant Missionaries, including Supernumeraries	693
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc.	3,087
Unpaid Agents, as Sabbath-school Teachers, etc.	16,070
Full and accredited Church Members	91,764
On trial for Church Membership	11,675
Scholars, deducting for those who attend both the Day and Sabbath-schools	126,452
Printing Establishments	3

Recapitulation.

Central or Principal Stations, called Circuits, occupied by the Society in various parts of the world	738
Chapels and other Preaching Places	6,068
Ministers and Assistant Missionaries, including Supernumeraries	987
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc.	3,974
Unpaid Agents, as Sabbath-school Teachers, etc.	21,141
Full and accredited Church Members	160,295
On trial for Church Membership	17,680
Scholars, deducting for those who attend both the Day and Sabbath-schools	181,840
Printing Establishments	7

MISSIONS IN SOUTH AFRICA.

INTRODUCING particulars respecting the missions in South Africa the Report makes the following statements:—

"These missions, from very small beginnings, have, within little more than half a century, obtained a commanding position, and exert at this time a widespread and increasing influence. It is refreshing to turn to the first reference to them in our early Reports and Notices.

In the Annual Report for the year, February, 1814, to February, 1815, we read, 'Being desirous of spreading the gospel in the South as well as the West of Africa, we have sent a missionary to the Cape of Good Hope.' The missionary was the late Rev. John McKenny, who found on his arrival a band of pious soldiers gathered by Sergeant Kendrick, recently deceased. He was much hampered in his endeavors to do good in Cape Town and was removed to Ceylon, on the appointment of Barnabas Shaw as his successor. This excellent man, the founder of our Cape mission, landed in Cape Town, 14th April, 1816. He met with similar hindrances to those which had troubled his predecessor. These are noticed in the Report of 1816 in the subdued tone with which our fathers were accustomed to speak of the petty tyranny of the Colonial authorities of their day, — 'The Committee are sorry to say that some obstacles exist at present to the public ministry of the missionaries in Cape Town, which, however, they hope are but temporary, as His Majesty's Government at home have met the application made to them on this occasion, as indeed on many similar ones, with the most prompt and condescending attention to its object.' The patience of the Committee was somewhat tried; there was no promptitude in the action of the 'condescending' Home authorities; and no preaching-place was allowed to be erected in Cape Town until the year 1819, when the then Governor 'kindly granted' permission to use certain premises purchased in Cape Town, 'as a free school for the heathen and a place for the expounding of God's Word and public worship.' Meanwhile Barnabas Shaw had proceeded to Namacqualand, finding his way hedged up in Cape Town. On the road (October, 1816) he was, as we believe, divinely guided by meeting with a petty chief of a little Namacqua kraal and five Hottentots, on their way to Cape Town in search of a missionary. In this opportune rencontre, on the 4th April, 1816, at 8 P. M., the mission in Khamiesberg originated. Apart from the spiritual good resulting from this mission, the

letters and journals of Barnabas Shaw contributed largely to raise and foster the missionary spirit among the Methodist Societies in England.

"The missions of this Society in the Eastern Province of the Cape of Good Hope, and beyond as far as Natal, originated in the establishment of the English Colony in and near Algoa Bay. In the Report for 1820 the Committee remark, that, 'Considerable effect, it is hoped, may ultimately be produced by that extensive colonization which, under the encouragement of Government, has lately taken place, in spreading the knowledge of Christianity among the barbarous tribes which lie in that direction' (that is to say, the Kaffirs to the east of the Colonial frontier). 'This hope is further supported by the circumstance that a number of the colonists were members of religious societies at home; and, that they might have religious ordinances continued to them in the distant land which they had chosen for their residence, the Committee, at the request of a party of settlers proceeding to Algoa Bay, appointed Mr. William Shaw to accompany them as their minister, that so the spirit of religion might be maintained among them, and that they might be the means of communicating it to the natives of Africa as they might have intercourse with them.' In the notices for February, 1820, the colonists (then detained by ice in the Thames) and their probable future influence upon their savage neighbors are again pointedly brought before the public: 'We trust that sentiments of love and pity for the heathen are felt by many of the colonists now going to South Africa; that they will be taught to their children, and that from their settlements the light and influence of Christianity may spread to many of the tribes which lie upon their borders. Mr. W. Shaw has special instructions to avail himself of every opportunity which may offer for this purpose; and should favorable circumstances occur, the mission in that part of South Africa will be reinforced.' This reads like prophecy. The aspirations of the young minister of the British settlers were in perfect accordance with those of the Committee. . . .

"What a contrast between 1820 and 1870! In Southeastern Africa we have now 46 mission stations, 66 missionaries, 136 chapels, 639 regular preaching-places, 95 day schools, 5,559 day scholars, 10,790 full and accredited members, and above 60,000 regular attendants on public worship. The Cape of Good Hope district is not included in this enumeration."

GENERAL BAPTIST MISSIONARY SOCIETY.

THE General Baptists of England have their foreign missionary operations in the Province of Orissa, India,—on the Bay of Bengal, southwest from Calcutta.

Seven stations and four "branch stations" are reported, but only five missionaries, (one of whom is "*pro tem.*," and one was in England,) and six female missionaries. There are, however, eighteen native preachers. One hundred and four persons were baptized during the year. The number of members reported in the churches is 563. The pupils were 106 in English schools, 167 boys and 46 girls in vernacular day schools, 71 boys, and 94 girls in "asylums," 404 boys, and 634 girls in "orphanages." The home receipts were, in all, £3,115 10s. 5d.; the receipts in India — mostly donations, subscriptions, and grants for famine orphans, — £6,011 4s. 4d.

WOMAN'S WORK.

PROSPECTS AT MADURA.

MR. TRACY, of the Madura mission, recently returned from a visit to the United States, writes of a pleasant change in the views of the people respecting female education: "It gave me great pleasure, on reaching Madura, to find that in one respect, and that a most important one, the mission work was progressing. I refer to the change of feeling among the people in regard to female education. I do not mean to say that the feeling is very general, but it has taken root, and is spreading here and there among the women of good caste. Some of these — a few cases — have hired at their own expense a Christian woman to teach them, and many others welcome the ladies of the mission, and the Bible-women employed by them, to their houses, and manifest a desire to learn to read themselves, and to have their daughters as well as their sons attend school. This change of feeling, incipient though it be, is one of the brightest signs of the times."

NEW HAMPSHIRE.

Exeter Aux. To const. Mrs. Elizabeth T. Odlin L. M. \$25 00
Pelham. E. Tyler, the contribution of her mother, Mrs. Wyman, 5 00—30 00

VERMONT.

Waterbury. M. E. Glysson, constituting herself L. M. by her own labor, 25 00

MASSACHUSETTS.

Auburndale Aux. By Mrs. Alvah B. Kittredge, 12 00

Boston. "L. F. B.," monthly subscription, \$30; Mrs. L. H. Farnum, for support of a Bible-reader, \$30; Mrs. J. W. Field, \$25; Miss S. Worcester, \$2; Miss Sarah H. Hooker, to const. herself L. M., \$25; *Union ch.* Mrs. Charles Scudder, Tr.: subscription add'l, \$32, and from a Friend, to const. Miss Susan Lawrence, of Falmouth, L. M., \$25; *Mount Vernon ch.* Miss Sarah S. Pratt, to const. herself L. M., \$25; Mrs. S. D. Warren, \$10; Miss Reed, \$2; Mrs. Ricker and Miss Pratt, \$1 each; collected by Mrs. Dr. Coit: Mrs. Parkhurst, \$5, Mrs. J. G. Tappan, \$3; Mrs. M. S. Kimball, Mrs. M. A. Hale, Mrs. D. T. Coit, \$2 each; Mrs. Price, Fisk, Tobey, Ware, Ayer, Foster, Cushing, Nazro, and Holbrook, \$1 each; Mrs. Miron Winslow, \$15,—total \$77; *Chambers St. Chapel Mission Circle*, quarterly contribution, \$47.35; *Berkely St. ch.*, by Mrs. M. G. Leavitt, add'l subscription, \$6; *Shawmut ch.* Mrs. J. S. Ambrose, to const. herself L. M., \$25; *Central ch.*—Miss Myra B. Child, Collector: Mrs. Joseph White, Miss E. D. Wiswall, and Mrs. Joseph White, of Williamstown, each \$25, to const. themselves L. M.'s; Mrs. Charles W. Freeland, Mrs. Benjamin E. Bates, Mrs. William O. Grover, \$50 each; Mrs. James White, Mrs. Linus Child, Mrs. E. B. Bigelow, Mrs. Thomas Russell, \$10 each; Mrs. Ralph White, \$3; Mrs. W. P. Sargent, \$2; four others, \$1 each. Miss Olive Rollins, Collector: Mrs. William S. Houghton, \$25; Mrs. J. W. Davis, \$10; Mrs. J. H. Bird and Mrs. Edward Kelly, \$5 each; Mrs.

RECEIPTS OF WOMAN'S BOARD OF MISSIONS.

MARCH, 1871.

Mrs. Homer Bartlett, *Treasurer.*

MAINE.

Brunswick Aux. Miss N. P. Newman, *Treasurer,*

\$62 00

Carr, 3; Mrs. Charles Rollins, Mrs. J. H. Priest, Mrs. N. Brimbecom, Miss M. Topliff, Miss O. Rollins, \$2 each, eleven subscriptions of \$1 each. Miss Denison, Collector: Mrs. Royal Southwick, \$15; Miss D. Carleton and Mrs. J. N. Denison, \$10 each; Miss L. Thompson, \$5, and Mrs. and Miss Merriam, \$5; Mrs. S. E. Clapp, Miss C. A. Denison, Mrs. Vinton, Miss M. Clapp, and Mrs. Garratt, \$2 each; six subscribers of \$1 each. Miss Herman, Collector: Mrs. B. Tilton, \$5; Miss A. E. Herman, \$3; Miss Sowle, Miss L. Herman, Miss L. P. Potter, \$2 each; five subscribers of \$1 each. Miss Wheeler, Collector: Mrs. George Sears, Mrs. H. Briggs, Mrs. W. N. Berry, \$2 each; and nine of \$1 each;—total, \$438; 762 35

Boston. East. Oromiah Aux. Maccabees ch. (supporting Miss M. S. Rice, missionary), Miss Elizabeth Hammett, Treasurer: Mrs. Albert Bowker, \$50 (the same, to const. Mrs. J. P. Warren and Mrs. Clara L. Chapin L. M's); Mrs. John Laud, \$25, to const. herself L. M.; Mrs. Nehemiah Gibson, to const. herself L. M. \$25; Miss Elizabeth Hammett \$80 (of wh. \$75 to const. Mrs. Elisha F. Fales, of Wrentham, Mass., Mrs. K. N. Piper, of Claremont, N. H., and Miss Eliza R. Hammett, of Newport, R. I., L. M's); from other members of the Auxiliary, \$177;—total, 357 00

Boston. South. Phillips ch.—Mrs. Jeremy Drake, Treasurer: (of wh. \$25 from Mrs. C. Shepard, to const. Miss A. R. Ruggles, L. M., \$25; from Mrs. Jeremy Drake, to const. Mrs. Elizabeth Giles, Western Turkey, L. M.; Mrs. Barker B. Kent, \$25, to const. herself L. M.; Mrs. C. C. Conley, \$25, to const. Mrs. S. B. Conley L. M.); balance subscriptions; total, 252 00

Boston Highlands. Walnut Avenue ch.: Mrs. Hurlburt and Mrs. C. O. Tufts, \$5 each; Mrs. Davenport, \$3; and six subscribers of \$1 each; Jamie Fisher, \$1; 20 00

Barre. Mrs. Arnold Adams, 10 00

Bedford Aux. To const. Mrs. Edward Chase, L. M. 25 00

Boylston, West. Miss Adeline Flagg, 5 00

Charlestown. Mrs. Abbott and Miss

Tufts, \$1 each, 2 00

Danversport. Miss E. P. Putnam,

annual subscription, 15 00

Everett Aux. Miss Esther Whittemore, Treasurer, 15 00

Holliston Aux. Miss Mary E. Cutler, Treasurer, 10 00

Hyde Park. Miss Hurter, 1 00

Malden Aux. For support of Bible-

reader in Turkey, \$10, and to const.

Mrs. Herbert Gleason, L. M., \$25, 65 00

Mansfield. Mrs. M. L. Alden, 5 00

Newburyport Aux. Mrs. H. A. In-

graham, Treasurer: "Bellville Mission

Band," for support of a Bible-reader,

\$50; by Mrs. Dr. Fiske, for school,

\$60; 110 00

Newtonville Aux. (Of wh. \$25 from

Mrs. B. F. Whittemore, to const. Miss

Armeda Gibbs, L. M.), 46 00

Northampton. Mrs. C. C. Haskell, 1 00

Quincy. Mrs. George Hollister, 1 00

Swampscott. Cong. ch. s. s. auxil-

iary, Mrs. Wheeler, Treasurer, 15 62

Southbridge. Mrs. S. M. Lane, 5 00

Woburn Aux. Mrs. C. S. Adkins,

Treasurer, \$30; "Woburn Workers,"

1st Cong. ch., auxiliary, proceeds of a

Fair for Mrs. Bissell's school, Ahmed-

nuggur, India, \$180; 210 00

Waltham. Miss Mitchell, 1 00-1,945 97

CONNECTICUT.

Brooklyn. E. F. Baxter, 50

Colchester Aux. Mrs. J. B. Wheeler,

Treasurer: \$25 from Miss Eliza M. Day, to const. Mrs. Nancy M. Rogers L. M., and contribution, \$58.50 (of wh. \$50 to const. Mrs. Susan M. Sturges, of Micronesia, and Miss Abbie G. Willard L. M's). 83 50

Griswold Aux. Mrs. Northrup, Tr. 10 00

Greenwich, North. W. P. Alcott,

Esq., to const. his wife Jane M., L. M.,

\$25; Mission Circle, Miss Georgie

Webb, Secretary, \$16; 41 00

Hartford Aux. Add'l from Centre

ch., Mrs. Charles F. Pond, \$25, to

const. herself L. M.; Mrs. O. Wells,

Pearl St. ch., \$5; Mrs. Cone, \$1; Miss

F. A. Robbins, 3; 34 00

Wapping. A. A. Baker, Treasurer:

Cong. s. s., for support of a scholar in

Mrs. Bissell's school, Ahmednuggur, 85 00—204 00

NEW YORK.

Brockport. S. S. class of H. M. Sey-

mour, for pupil at Harpoet, 30 00

Fulton. Mrs. J. G. Benedict, 5 00

Fredonia Aux. Miss Martha L. Ste-

vens, Treasurer: (of wh. \$25 to const.

Mrs. Susan H. Gilbert L. M.), 34 00

Watertown. Mrs. P. F. Hubbard, 3 15—72 15

PENNSYLVANIA.

Philadelphia Branch Society. Mrs.

Burdett Hart (in part to const. Miss M.

A. Hart, L. M.), \$15; Mrs. W. M. Sin-

clair, Mrs. T. J. Jones, and "E. L. G.,"

\$5 each; Mrs. M. B. Coane, Mrs. C.

Burnham, \$2 each; seven ladies, \$1

each; "C. A. L.," to const. Mrs. A. G.

Bartlett, Mrs. J. E. Tyler, and Mrs. A. L.

Leonard, L. M's, \$75; Woman's Miss'y

Society, Franklinville, N. J., \$2.50;

Woman's Miss'y Society, Washington,

D. C. (of wh. \$15 from Mrs. Goodrich

Smith, with \$10 previously paid, to

const. Mrs. J. E. Rankin L. M.),

\$40.40; Woman's Miss'y Society, Jer-

sey City (of wh. \$25 to const. Miss

Addie K. Buckman L. M.) \$30; Wom-

an's Miss'y Society of Bellville Avenue

Cong. ch., Newark, N. J., \$42; 230 90

OHIO.

Cincinnati. Lane Seminary s. s., for

support of a pupil in Mrs. Edwards'

school, 30 00

Dayton. 3d St. s. s., for support of

Eliza J. Holt, in Mrs. Edwards' school,

Gambier. Cong. s. s., Mrs. Cracraft,

Treasurer: for Female India Mission, 17 30—77 30

ILLINOIS.

Orleans. Mrs. M. A. Stevenson, 5 00

MICHIGAN.

Lodi. Cong'l church, 3 20

MINNESOTA.

Minneapolis. Cash, 1 00

IOWA.

Taber. Cong. s. s., Miss H. M. Gas-

ten, Secretary: for support of a pupil

in Miss Townshend's school, at Oodo-

pitty, 37 41

SANDWICH ISLANDS.

Honolulu. A Friend, 1 00

Donations and subscriptions, \$2,694 93

Quarterlies, "Life and Light," 566 55

" "Echoes," 12 55

\$3,274 03

N. B. We have received several letters from Auxiliary Societies in Presbyterian churches, expressing their purpose to withdraw from

our Board, in order to connect themselves with the Presbyterian Woman's Board of Missions. These letters, full of kind and tender sympathies, awaken in us great regret that those associated with Congregational churches are not equally alive to the claims of their church organization. We hail with delight every movement of different missionary societies for the evangelization of our sex in heathen lands, but we must feel that there is great delinquency somewhere, while so few comparatively of our Congregational churches are represented in their Woman's Board of Missions.

As one denomination after another form their Woman's Boards, can we, carrying the oldest banner, afford to be most feebly represented in this glorious enterprise? Each church and individual may do something, and perhaps the most feeble and timed prove the most valiant for Jesus. Only ask Him what you shall do, and do it without delay, and heartily, as to the Lord. L. F. B.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

MARCH, 1871.

Mrs. Frances Bradley, Evanston, Illinois, Treasurer.

OHIO.

Belpre. Miss Persis P. Howe, to constitute herself L. M. \$25 00

Granville. Woman's Miss'y Society, to complete the support of a native girl under Miss Minnie C. Beach, Turkey. 25 00

Hudson. Miss'y Society of Ladies' Seminary, which, with previous contribution, constitutes Miss C. C. Kinney, of Hudson, L. M. 21 00

Marietta. Woman's Miss'y Society, to const. Mrs. Alice A. Beach L. M. 25 00—96 00

MICHIGAN.

Grand Blanc. Ladies' Miss'y Society, 5 00

Goodrich. Mrs. A. Sanderson, 5 00

South Boston. Woman's Miss'y Society, 10 00—20 00

ILLINOIS.

Chicago. 1st Cong. church Miss'y Society, \$25 of wh. from Mrs. C. H. Whittlesey, to const. herself L. M.; \$25 from Mrs. H. Z. Culver, to const. herself L. M.; the remainder to const. Mrs. W. W. Patton, Mrs. S. F. Orton, Mrs. F. F. Boyden, Mrs. Mary Flagg, and Mrs. Susan Byington, L. M's, \$236; New England church, Ladies' Miss'y Society, to complete the year's salary of Miss Rendall, of the Madura Mission, and to const. Miss Jane E. Chapin, Mrs. Mary E. Blatchford, Mrs. S. S. Bradley, Mrs. E. M. Baird, Mrs. F. M. Cragin, Mrs. A. F. Hjortsberg, Mrs. R. A. Ryerson, Mrs. E. A. Chesbrough, Mrs. M. A. Kelley, Mrs. S. A. Lombard, and Mrs. E. Newhall, L. M's; Miss Elsie H. Gould constitutes herself L. M. 310 00

Evanston. Quarterly contribution of the Woman's Miss'y Society, to be applied to the salary of Miss Mary Porter, Peking, China, for the year commencing April, 1871; this, with previous contributions, constitutes Mrs. E. H. Craven, Mrs. S. S. Williamson, Mrs. A. G. Boutell, Mrs. M. F. Moore, Mrs. Dolliver Walker, and Mrs. Mark De Coudres, L. M's; Miss M. E. Green completes her own life-membership, and Mrs. S. B. Bradley that of Miss Fannie C. Bradley; 82 05

Rockford. Sabbath-school of Second Cong. church, for the support of a girl in Miss Proctor's school, Aintab, Turkey, 40 00

668 05

Less from Lombard, twice acknowledged (March and April), 26 98—641 07

WISCONSIN.

Rosendale. Ladies' Miss'y Society, 15 00

Manasha. Woman's Miss'y Society, 4 80

19 80

Less from Clinton, twice acknowledged (March and April), 16 86—2 94

IOWA.

Garnaville. Ladies' Miss'y Society, \$8.15; Children's box, \$2; A mother's thank-offering, \$10; 20 15

Muscatine. Young Ladies' Mission Circle, to const. Miss Mary M. Canon and Miss Hattie Clapp, L. M's, 50 00—70 15

830 16

MISCELLANY.

SANDWICH ISLAND MATTERS.

WHAT has so long been the Sandwich Islands mission is no longer a mission of the American Board; yet readers of the Herald will desire to be informed, from time to time, respecting the condition of the churches, and various matters of interest on the Islands. Several extracts from recent letters will be brought together here.

Week of Prayer, and Good Order at Waimea. Mr. Lyons, of Waimea, reporting for the year 1870, says: "The year opened auspiciously. The first week, as usual, was devoted to prayer. Yes, the quiet, the remote, the little known Waimea united with the thousands of God's Israel in imploring the blessing of God on the different objects and subjects for prayer, suggested in the programme.

Doubtless the good influence of that week has been felt on this community through the whole year. Long may this now far reaching and extensively known 'week of prayer' be faithfully and earnestly observed. To this 'week of prayer' may perhaps be attributed the almost unbroken quiet that has reigned the whole year through this district. So little law work has our magistrate had to do that the court-house doors for weeks together have been closed, and the magistrate, allowed abundance of leisure, has said that Waimea was now so free from criminal acts that she could get along quite well enough without a magistrate. I have been quite surprised to find in my pastoral visits so few signs even of rum drinking among those once so accustomed to drinking. Not that there have been no cases of drunkenness, but they have been rare."

Monthly Concert. Mr. Lyons also reports: "It might be mentioned as a cheering sign, that there has been very little call for disciplining church members, though the church members are not what they should be. And another sign of encouragement is the promptness, the regularity, with which the people, both church members and non church members, hand in their monthly concert contributions. Nothing is done but to give notice on the Sabbath previous that the coming Sabbath is the time for the monthly contribution, with a few appropriate remarks on the necessity and the great privilege of contributing. All interesting missionary intelligence is communicated at the concert meeting. If any Marquesan or Micronesian missionary comes along, the people turn out, and are all ears to hear what he has to say, which is another good sign. But then they are more ready to hear and to give than they are to feel and to pray earnestly for the poor perishing heathen."

A Visit to the Old Home. Mr. Paris, long the missionary at South Kona, Hawaii, felt constrained to break away from his labors there some months since, and remove to Honolulu. From that place

he wrote, January 25: "I have just returned from a visit to our old home and people on Hawaii. I had been absent nearly four months, with my family, in Honolulu, and was more than glad to meet the churches and people of my former charge. All, both foreigners and natives, seemed interested and delighted to welcome me; but the native Christians were more especially interested, and came from far and near, both old and young, to give me their *aloha*, and to inquire after the welfare of my family. Their flowing tears and tender expressions of Christian sympathy and attachment were very touching. The old deacons and elders wept tears of joy, while they gave utterance to their experience of the great mercy and goodness of God to them in years that are past. But none were more delighted, or gave me a heartier welcome, than the native pastors. The old and only missionary father to whom they had looked for counsel and aid, for many years, had been absent four long months. They had been thrown entirely on their own resources, under God; and while I have no doubt it was for their good, and led them away from a feeble arm of flesh to take stronger hold on Divine strength, still, for the time, they felt, to use their own language, like fatherless children.

"But my own spirit was refreshed, and my faith in the promises of the blessed Saviour was increased, while I communed from day to day with these 'fatherless children.' They gave me a history of their varied experiences,—their trials and conflicts, within and without, and of their victories. Most of the eight churches, in connection with our Association on Western Hawaii, are in a peaceful, and some of them in a spiritual, growing state."

Hilo Boarding-school. Mr. Pogue, Secretary of the Hawaiian Board, wrote from Honolulu, February 13: "Things here begin to look brighter. Our meetings during the first week of January were attended well, considering the state of the weather. . . . Mr. Lyman, of Hilo boarding-school, writes thus: 'Our boys never did better, never were more

obedient, industrious, and attentive to instructions than since they came together in July. There is nothing among them which shows excitement, or what we commonly call a revival, yet they appear better than they did last year, when several were admitted to the church. Comparing them with all the school-boys I have been acquainted with for the last sixty years, it seems to me we must be more than usually aided by some power higher than that of man."

The Earthquake. Sandwich Island papers give accounts of an earthquake on Sabbath evening, February 19, which was quite severe on Oahu and some other Islands of the group not so much accustomed to be severely shaken as Hawaii has been. Mr. Pogue wrote:

"We have had another very severe shock of an earthquake, some say as severe as that of April 2d, 1868. I was at Kauai at the time. The people of that island had never felt anything like it before. No damage was done on that island, and so far as I can learn no lives have been lost on any of the islands, though much injury has been done to houses, fences, and other property. The buildings at Punahou have been much wrecked, as well as those at Lahainaluna. Besides what you may see in a printed slip I send, in regard to the buildings at that place, Mr. Bishop writes: 'You will feel interested to know how your old house has fared in an earthquake, such as you are sadly familiar with. . . . The north gable, over the parlor window, has split off, leaving the inner half of the wall, although that has started out about an inch. About eight feet square of wall, and the coping, have fallen. The kitchen south wall has all split off, leaving the inner half parted out two or three inches. The ovens, and chimney are pretty much a wreck, though not fallen. The south-east L, the outer wall next the big haw-tree, has started out about three inches, drawing the roof with it. The south gable wall is started say one inch. Cart-loads of plastering are down. I do not exactly see how the house is to be rendered securely tenable again even against

the effect of a heavy rain-storm.' Mr. Andrew's house is in the same state, if not worse."



A BRAHMIN'S TESTIMONY.

MR. CHAMBERLAIN, of the Arcot (Dutch Reformed) mission, India, having secured the erection of a building for a free reading-room at his station, Mudnapilly, reports, in the "Sower," an occurrence of much interest, thus:—

"An incident occurred this (Wednesday) evening, which has made a profound impression on my mind. At the close of the lecture, which was attentively listened to by an audience of one hundred and eighty, composed of Brahmins, merchants, farmers, artisans, officials, and students, and which I concluded with a short prayer, as I took my hat to come away, a Brahmin, one of the best educated in the place, arose and politely asked permission to say a word. He said:—

"Behold that mango-tree on yonder roadside. Its fruit is approaching to ripeness. Bears it that fruit for itself, or for its own profit? From the moment the first ripe fruits turn their yellow sides towards the morning sun until the last mango is pelted off, it is assailed with showers of sticks and stones, from boys and men and every passer-by, until it stands bereft of leaves, with branches knocked off, and bleeding from many a broken twig. And piles of stones underneath, and clubs and sticks lodged in its boughs, are the only trophies of its joyous crop of fruit. Is it discouraged? Does it cease to bear fruit? Does it say, 'If I am barren no one will pelt me and I shall live in peace?' Not at all. The next season the budding leaves, the beauteous flowers, the tender fruit again appear. Again is it pelted, and broken, and wounded, but it goes on bearing, and children's children pelt its branches and enjoy its fruit.

"That is a type of these missionaries. I have watched them well, and have seen what they are. What do they come to this country for? What tempts them to leave their parents, friends, and country,

and come to this, to them, unhealthy climate? Is it for gain or profit that they come? Some of us country clerks in government offices receive more salary than they. Is it for the sake of an easy life? See how they work, and then tell me. No. They seek, *like the mango-tree, to bear fruit for the benefit of others*, and that though treated with contumely and abuse from those they are benefiting.

“Now look at this missionary. He came here a few years ago, leaving all and seeking only our good. He was met with cold looks and suspicious glances, and shunned, and avoided, and maligned. He sought to talk with us of what he told us was the matter of most importance in heaven or earth, and we would not listen; but he was not discouraged. He started a dispensary, and we said: Let the Pariahs take his medicines, we won’t; but in the times of our sickness, and distress, and fear we had to go to him, and he healed us. We complained if he walked through our Brahmin streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come even into our inner apartments, and he came, and our daughters and wives now smile upon us in health. Has he made any money by it? Even the cost of the medicines has not been returned to him.

“And now, in spite of our opposition, he has bought this site, and built this beautiful room, and furnished it with the choicest of lore in many languages, and put in it newspapers and periodicals which were inaccessible to us before, but which help us now to keep up with the world around us and understand passing events; and he has placed here tables to write on, and chairs to sit in, and lamps for us to read and write by in the evenings. And what does he get for all this? Does he make money by this free reading-room? Why, we don’t even pay for the lamp-oil consumed night by night as we read.

“Now what is it makes him do all this for us? *It is his Bible*. I’ve looked into it a good deal, at one time and another, in the different languages I chance to know. It is just the same in all lan-

guages. The Bible — there is nothing to compare with it in all our sacred books for goodness and purity, and holiness and love, and for motives of action. Where did the English-speaking people get all their intelligence, and energy, and cleverness, and power? It is their Bible that gives it to them. And now they bring it to us and say: “This is what raised us, take it and rise yourselves.” They do not force it upon us as the Mohammedans used to their Koran, but they bring it in love, and translate it into our languages, and lay it before us, and say: “Look at it. Read it. Examine it and see if it is not good.” Of one thing I am convinced. Do what we will, oppose it as we may, it is the Christian’s Bible that will sooner or later work the regeneration of this land.”

THEN AND NOW IN CEYLON.

AN address by Rev. John Kilner, a Wesleyan missionary, delivered at a recent monthly meeting of missionaries at Tillypally, Ceylon, on the “aspects of the mission work in Jaffna,” states:—

“Some there are, among us, who have been aware of the changes which have occurred from the beginning. They could tell us what they met with at the very outset; how ignorance, foul and gross, overspread the land; how superstition, and heathen vice, held the people in worse than iron fetters; how the people sat in the very region of the shadow of death.

“These were at the digging for the first stone of the foundation! They began the building; they themselves added stone to stone, and have watched its progress from that day until now. It would be worth a great deal of treasure to get these aspects fixed for the benefit of the younger members of the missions.

“*The then*, and *The now*, would fill a picture with some of the most thrilling scenes that Jaffna ever witnessed, or we could possibly desire to see. When the first missionary landed at Jaffna, what greeted him? What surrounded him? What opened up before him? Could he have anticipated the events of fifty years, he would have cried out ‘This is Paradise! This is glory begun below!’ . . .

"The cause of Christ here has not been a failure. I see progress here and there, aye, everywhere! Most astonishing progress greets us on every hand.

"*Let the four Girls' Boarding Schools* testify to success! Mrs. Spaulding can remember the first few gathered in. Oodooville can afford a swarm or two. God is blessing this work in his own way; and he will bless it.

"*'Our Bible-women'* shall tell us of a marvelous change in them! What a contrast is a pious Bible-woman to the timid, unthinking victim of lustful tyranny which our fathers found in every woman of the land!

"*In Literature*, let the Lexicons, Handbooks, Treatises on Technical science, embracing the yet unfinished project of the indefatigable Doctor at Manepy, testify to progress.

"*In Theology* let the 'Union Version' for all the Tamil world, stand alone as a monument of glorious success; if not, let this center sun gather round it the planets of theological works, tracts, etc., etc., which have so largely been produced.

"*In Churches*, let the 1,200 or 1,500, more or less, of living professors of Christianity be counted as something, when success is estimated.

"Let the fourteen *Native Ministers* and

Pastors, who now do the principal pastoral work in the churches, have a voice. O my friends, if God had not been with our fathers and with us, could these things have happened so? 'It is the Lord's doing, and it is marvelous in our eyes.' We devoutly exclaim, 'What had God wrought!'

"I am told that the first Tamil man converted still lives, and labors in the cause of Christ. And in his day some 2,000 at least have been baptized into the name of the Father, and of the Son, and of the Holy Ghost. Can we wonder that the old missionary does not lose heart at the panic which alarms the younger man? Do we feel surprised that the veteran does not grow faint and weary? Marvel we that *they* hold on, during the squall, who have outlived so many and so fierce tempests for fifty years past?

"These aspects, as they appear to the veteran, cheer him. They sustain him. They make him thankful, if not altogether content. And the oldest among us would gladly live another half century to work on and work out principles and plans which have hitherto worked so well.

"Would not these things cheer our friends at home if they realized them as we do this day."

DONATIONS RECEIVED IN MARCH.

MAINE.

Cumberland county.	
Cumberland, Cong. ch. and so.	27 57
Falmouth, 2d Cong. ch. and so.	10 15
Gorham, Cong. ch. and so.	13 82
Mechanic Falls, Mrs. J. Eveleth,	2 00
Portland, State st. Cong. ch. and so.	53 39—106 93
Kennebec county.	
Richmond, Cong. ch. and so.	45 50
Waterville, Cong. ch. and so.	4 00—49 50
Lincoln and Sagadahoc counties.	
Bath, Central Cong. ch. and so., of which from Charles Clapp, Jr., to const. Rev. WILLIAM HART, H. M., 50;	158 88
Penobscot co. Aux. Soc. E. F. Duren, Tr.	
Bangor, 1st Cong. ch. and so.	30 29
Waldo county.	
Belfast, 1st Cong. ch. and so.	15 00
Searsport, 1st Cong. ch. and so.	15 00—30 00
Washington county.	

Topsfield, Cong. ch. and so.	28 25
York county.	
Alfred, Cong. ch. and so.	50 00
Lebanon, 1st Cong. ch. and so., annual coll.	40 00—90 00
	493 85
Legacies. — Sanford, John Storer, by H. P. Storer, Adm'r,	1,000 00
	1,493 85

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Jaffrey, Cong. ch. and so.	18 00
Rindge, Cong. ch. and so. 46.40, m. c. 13.09;	59 49—77 49
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Manchester, 'In 'Jesus' name,' from a Friend,"	100 00
Merrimack co. Aux. Soc.	
Concord, 1st Cong. ch. and so., an-	

nual coll., with previous dona., to const. CHARLES W. MOORE and ANDREW S. SMITH, II. M.	190 00
Webster, 1st Cong. ch. and so., annual coll.	56 00—246 00
Rockingham county.	
North Hampton, Cong. ch. and so.	10 29
Northwood Centre, Cong. ch. and so.	29 70
Windham, Rev. Joseph Lanman, 10, Loren Hardy, 1, Horace Berry, 25c.	11 25—51 24
	474 73

Legacies. — Amherst, Aaron Lawrence, add'l, by Rev. J. G. Davis, D. D., Ex'r,	423 00
Nashua, Mrs. Fanny Fisher, by Isaac Spalding, Ex'r,	470 00—893 00
	1,367 73

VERMONT.

Addison co. Aux. Soc. Amos Wilcox, Tr.	
Ferrisburgh, Cong. ch. and so.	31 50
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
Barnet, Cong. ch. and so.	45 00
Danville, Cong. ch. and so., add'l,	27 50
Peacham, Ezra C. Chamberlin,	25 00
St. Johnsbury, South Cong. ch. and so.	44 37
St. Johnsbury East, Cong. ch. and so., coll. for 1870 (110 less prev. ack'd, 80), to const. Mrs. S. L. MORRILL, II. M.	30 00—171 87
Chittenden co. Aux. Soc. E. A. Fuller, Tr.	
Burlington, 1st Calv. Cong. ch. and so., annual coll.	304 50
Underhill, Cong. ch. and so.	25 00
West Milton Cong. ch. and so.	13 50
Williston, Cong. ch. and so. m. c.	10 50—353 50
Franklin co. Aux. Soc. C. B. Swift, Tr. Georgia, a Friend,	2 00
Rutland co. James Barrett, Agent.	
Brandon, Cong. ch. and so. m. c., March,	13 25
Castleton, Cong. ch. and so., coll. 116.90, m. c. 41.10;	158 00
East Poultney, Cong. ch. and so.	23 21—194 46
Windham co. Aux. Soc. C. F. Thompson, Tr.	
Brattleboro, Cen. Cong. ch. and so. m. c.	79 37
Westminster West, a Friend,	5 00—84 37
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Woodstock, 1st Cong. ch. and so., annual coll.	62 31
	900 01
Legacies. — Sheldon, Mrs. Sally Wooster, add'l,	300 00
	1,200 01

MASSACHUSETTS.

Barnstable county.	
Falmouth, Cong. ch. and so. m. c.	21 00
Orleans, Cong. ch. and so. m. c.	25 00—46 00
Berkshire county.	
Curtisville, Cong. ch. and so.	19 00
Pittsfield, Maplewood Institute m. c.	46 55
Sheffield, Cong. ch. and so.	7 10—72 65
Boston and vicinity.	
Boston, of wh. from "Roxbury," 600; Joseph S. Ropes, 109; Rev. R. Anderson, D. D., and wife, 50; a Friend, 20; S. C. Stone, 10; a Friend, 5; George Glover, 1;	8,101 93
Chelsea, Winn. Cong. ch. and so. m. c. (of wh. from E. S., 2), 42.25; Broadway Cong. ch. and so. m. c. 33.23;	75 48—8,177 44
Essex county.	
Andover, Chapel ch. and Cong., in part,	258 50
Lawrence, Eliot Cong. ch. and so.	75 00—333 50
Essex co. North Conf. of Ch's. William Thurston, Tr.	
Amesbury Mills, W. F. B.,	4 00
Newbury, 1st Cong. ch. and so.	28 00

Newburyport, North Cong. ch. and so. 52.26; Union Prayer Meeting at North Church, 1st Monday of 1871, 52.83;	105 09—137 09
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane st. Cong. ch. and so. m. c., March,	13 87
Danvers, 1st Cong. ch. and so., annual coll., to const. Mrs. LIDIA A. SWAN, II. M.	168 00
Essex, Cong. ch. and so.	78 25
Marblehead, 3d Cong. ch. and so.	40 00
Middleton, Cong. ch. and so.	35 00
North Beverly, Rev. E. W. Harrington,	25 00
Salem, a Friend, deceased,	75 00
Saugus, Cong. ch. and so.	129 85—564 97
Franklin co. Aux. Soc. William B. Washburn, Tr.	
Ashfield, Cong. ch. and so., to const. Rev. HENRY T. PERRY, Marsh, Turkey, II. M.	50 00
East Haverly, Henry M. Seymour,	5 00
Shutesbury, Cong. ch. and so.	4 60—59 60
Hampden co. Aux. Soc. Chas. Marsh, Tr.	
Ludlow, Mrs. D. C. Jones,	2 50
Springfield, "Unabridged,"	1,000 00—1,002 50
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.	
Amherst, Leavitt Hallock,	3 00
Easthampton, Cong. ch. and so.	34 75
Hadley, 1st Cong. ch. and so. 41.73; Russell Cong. ch. and so. m. c. 28.65;	70 33
Northampton, Edwards Cong. ch. and so.	53 85
Prescott, Cong. ch. and so.	21 23
South Hadley, 1st Cong. ch. and so., to const. BYRON SMITH, II. M.	166 44—349 65
Middlesex county.	
Brighton, Evan. Cong. ch. and so., annual coll.	3 5 93
Burlington, Cong. ch. and so. m. c.	24 67
Cambridge, North Avenue Cong. ch. and so., of wh. from Mrs. J. M. D., 5, m. c., 12.70;	17 70
Cambridgeport, Prospect st. Cong. ch. and so. m. c., 2 months,	12 77
Charlestown, 1st Cong. ch. and so.	115 03
Framingham, Hollis Evan. ch. and so.	412 00
Lowell, John st. Cong. ch. and so. 158; Appleton st. Cong. ch. and so. 55.16;	213 15
Melrose, Ortho. Cong. ch. and so. m. c.	38 16
Newton, Eliot Cong. ch. and so., annual coll., in part, to const. E. P. WRIGHT, ITHIEL SILSBY, F. S. CUTTING, J. A. GILMAN, J. B. GOODRICH, THOMAS WESTON, Jr., J. C. POTTER, W. P. ELLISON, II. E. BARKER, and A. L. CLARKE, II. M., 1,001.52; E. W. N., 180;	1,181 52
Newton Centre, Cong. ch. and so., annual coll.	328 18
North Cambridge, Mrs. P. Lesure,	1 00
Reading, a Friend in Old South ch.	20 00
Sudbury, Cong. ch. and so., to constitute Rev. PHILANDER THURSTON, H. M., 101, less cft, 25c.	100 75—2,770 86
Middlesex Union.	
Fitchburg, Union Concert of the Calv. Cong. and Rollstone Cong. churches, March 5th,	40 00
Lancaster, Cong. ch. and so.	172 19—212 19
Nantucket county.	
Nantucket, 1st Cong. ch. and so.	17 00
Norfolk county.	
East Weymouth, Cong. ch. and so.	50 00
Jamaica Plain, Central Cong. ch. and so.	331 22
South Weymouth, 2d Cong. ch. and so.	34 00
West Roxbury, South Evan. ch. and so. m. c.	15 53—433 73
Old Colony Auxiliary.	
New Bedford, Trin. Cong. ch. and	

so. (ann. coll. 127.50, m. c. 25.70), 153.20; Pacific Cong. ch. and so., to const. W. F. BUTLER, II. M., 100;	253 20	
Rochester, Cong. ch. and so., an- nual coll. 11, m. c. 34;	45 00—298 20	
Plymouth county.		
Llingham, Evan. Cong. ch. and so., with other dona., to const. C. S.		
HUNT, H. M.	29 15	
Marshfield, 1st Cong. ch. and so.	57 33	
North Bridgewater, 1st Cong. ch. and so.	100 00	
Plymouth, Society and Church of the Pilgrimage, 39.64; 2d Cong. ch. and so. (South Parish), 11.50;	51 14—237 62	
Taunton and vicinity.		
Fall River, 1st Cong. ch. and so., ann. coll., to const. G. R. FISKE, H. M.	156 29	
Rehoboth, Rev. H. D. Woodworth,	10 00—166 29	
Worcester co. Central Asso'n. E. H. Sanford, Tr.		
Douglas, 1st Cong. ch. and so.	10 00	
Webster, 1st Cong. ch. and so.	43 19	
Worcester, Plymouth Cong. ch. and so.	53 42—111 61	
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.		
Upton, Cong. ch. and so. m. c.	14 20	
	15,955 15	

<i>Legacies.</i> —Andover, Amos Abbott, by W. W. Abbott, Ex'r,	100 00
Boston, Mrs. Mary Ann Hubbard, add'l, by John M. Pinkerton, Adm'r,	60 00
Hatfield, Sophia Smith, by Geo. W. Hubbard (Northampton), Ex'r,	2,000 00
Haverhill, Samuel Chase, by C. W. and R. S. Chase, Ex'rs,	500 00—2,660 00
	17,715 15

RHODE ISLAND.

Providence, Beneficent Cong. ch. and so. 737.01; Richmond st. Cong. ch. and so. 258.37; Pilgrim Cong. ch. and so. 76.14; Free Evan. ch. and so. 60; High st. Cong. ch. and so. m. c., 2 mos, 24.54; Central Cong. ch. and so., add'l, 15; Anthony B. Arnold, to const. SARAH P. PHILLIPS, II. M., 100; a Friend, 10;	1,311 06
Slatersville, Cong. ch. and so., to const. Rev. CALVIN R. FITTS, II. M.	115 00—1,426 06

CONNECTICUT.

Fairfield co. West Aux. Soc. A. E. Beard, Tr.	
Easton, Cong. ch. and so. m. c.	50 00
Ridgefield, 1st Cong. ch. and so., add'l,	11 43
Stamford, 1st Pres. ch.	300 00
Stanwich, Cong. ch. and so.	630—367 73
Hartford co. Aux. Soc. E. W. Par- sons, Tr.	
Hartford, Theol. Seminary m. c.	28 30
Poquonock, Cong. ch. and so., add'l,	7 00—35 30
Hartford co. South Consociation.	
Middletown, J. F. Huber, monthly donation,	1 00
Litchfield co. Aux. Soc. G. C. Wood- ruff, Tr.	
Morris, Cong. ch. and so.	15 00
New Milford, G. W. Whittelsey,	5 00
Northfield, Cong. ch. and so.	50 00
Wolcottville, 1st Cong. ch. and so.	22 60
Woodbury, North Cong. ch. and so.	
81.52; 1st Cong. ch. and so. 57.15;	133 67—231 27
Middlesex Asso'n. John Marvin, Tr.	
Clinton, Cong. ch. and so., annual coll., in part, with prev. dona., to const. CARRIE F. HULL, H. M.	50 00
Deep River, Cong. ch. and so. m. c.	40 00
Hadlyme, Cong. ch. and so. Ladies' and Gents, ann. coll., 57.08, m. c. 21.12;	78 20
Lyne, Grassy Hill Cong. ch., add'l, Mrs. ELIZABETH C. HALL, with prev. dona., to const. herself H. M.	40 00—208 20

New Haven City. F. T. Jarman, Agent. Ansonia, Cong. ch. and so.	200 00
New Haven, College Chapel, W. C. Conant, 50; 1st Cong. ch. and so. m. c. 35.53; North Cong. ch. and so. m. c. 12; Davenport, Cong. ch. and so. m. c. 11.71; Mrs. Mary Arm- strong, 9;	118 24—318 24
New Haven co. West Conso'n. E. B. Bowditch, Tr.	
Wolcott, Cong. ch. and so.	16 20
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.	
Fitchville, Mrs. Fanny Raymond, to const. Mrs. M. F. WINSLOW, West- port, Conn., II. M.;	100 00
Norwich, 1st Cong. ch. and so. m. c. 14.95; 2d Cong. ch. and so. m. c. 8;	22 95—122 95
Tolland co. Aux. Soc.	
Stafford Springs, Cong. ch. and so. m. c.	102 12
Union, Cong. ch. and so.	25 15—127 27
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.	
Westford, S. S. Stowell,	3 00
Windham, 1st Cong. ch. and so.	10 00
Woodstock, 1st Cong. ch. and so. m. c.	9 86—22 86
	1,451 02

NEW YORK.

Albany, 1st Cong. ch. and so.	124 68
Ballston Spa, John L. T. Phillips,	5 00
Brentwood, E. F. Richardson,	1 00
Brooklyn, South Cong. ch. and so., add'l (of wh. from James S. Bailey, to const. Mrs. AUGUSTA C. BAILEY, II. M., 100; Charles H. Parsons, to const. Miss HANNAH E. SMITH, II. M., 100), 855.51; Church of the Pilgrims, add'l (of wh. from Rev. R. S. Storrs, Jr., D. R., 125; J. T. Leavitt, 50; George D. Pitkin, 25), 200; Bedford Cong. ch. and so. 190.50; Puritan Cong. ch. and so., for the Mironesian Mission, 32.50;	1,323 51
A. H. Porter, 50;	40 00
Clyde, Pres. ch.	1 00
East Beekmantown, Mrs. John Rea,	
East Sandy Creek, Cong. ch. and so. add'l,	50
Elmira, Mrs. Hannah W. Ireland,	40 00
Gainesville, Cong. ch. and so.	8 00
Jamesport, Cong. ch. and so.	26 00
Maine, Rhoda Slosson,	50 00
Moravia, Cong. ch. and so., add'l,	6 19
Mount Morris, 1st Pres. ch.	57 34
New York City, Madison Square Pres. ch. 750; Harlem Cong. ch. and so. 51.10; Washington Heights Pres. ch. m. c. 30; Horace Hatch, 50; Miss Shaw, 5; a Friend, 5;	891 10
Oxford, 1st Cong. ch. and so.	30 00
Parishville, Cong. ch. and so.	12 00
Pompey, Mrs. Lucy Childs,	4 00
Rochester, Louis Chapin, to const. Rev'ds G. L. HAMILTON, Rochester, N. Y., H. H. KELLOGG, Jr., Victor, Iowa, ROBERT COURT, Malcom, Iowa, and E. E. BAYLISS, Corinne, Utah, II. M.	200 00
Summer Hill, Cong. ch. and so., of wh. from E. D. Shaw, 1.64;	10 00
Union Falls, Margaret B. Duncan,	5 00
Yonkers, 1st Pres. ch. m. c.	46 89—2,887 21

NEW JERSEY.

East Orange, Grove st. Cong. ch. and so., of wh. 100, to const. T. N. Mc- LEAN, New Haven, Conn., II. M.	130 00
Elizabeth, "A Friend,"	10 00
Jersey City, 1st Cong. ch. and so. m. c.	41 09
Newark, C. P. Haines,	40 00—221 09

<i>Legacies.</i> —Z. Baldwin, add'l, by N. O. Baldwin, Ex'r,	402 74
	623 83

PENNSYLVANIA.

Clifford, Welsh Cong. ch. and so.	36 30
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Lock Haven, G. B. Perkins,	4 21
Philadelphia, Plymouth Cong. ch. and so. 24; "J. D. L.," monthly dona., 50;	84 00
Spring Brook, Welsh Cong. ch. and so.	8 45—132 86

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so., annual coll., to const. D. L. EATON, H. M.	251 53
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VIRGINIA.

French Creek, Mrs. Melitable Phillips	5 00
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OHIO.

By William Scott, Agent, at Cincinnati, Ohio, —	
Walnut Hills, Lane Seminary church, Austinsburg, 1st Cong. ch. and so.	38 66
Belpre, Cong. ch. and so. m. c., 3 mos.	39 50
Cincinnati, 6th Pres. ch. m. c., by Rev. Warren Taylor,	2 00
Cleveland, R. H. Fitch, 20; P. M. Ozanne, 5;	25 00
College Hill, Mrs. D. F. Crossette, thank-offering for safe arrival of her son, Rev. J. F. Crossette, and his wife, to their field of labor among the Chinese,	5 00
Columbus, John J. Davies,	1 00
Defiance, Mrs. H. C. S., "thank-offering for the happy death of a daughter,"	2 00
Delaware, Rev. John H. Jones, to const. Rev. THOMAS JENKINS, Radnor P. O., Ohio, and Rev. DAVID DAVIES, Middlebury, Ohio, H. M.	100 00
Elyria, 1st Pres. church,	8 15
Four Corners, 1st Cong. ch. and so.	8 80
Harmar, Cong. ch. and so. m. c.	21 10
Huntington, Cong. ch. and so.	28 00
Jackson, C. H., "A. C. V.,"	5 00
Kinsman, Pres. ch., of wh. from Rev. H. B. Eldred, J. Christy, Benjamin Allen, L. C. Perkins, Thomas Kinsman, 10 each: coll. 24.10;	74 10
Newburgh, Welsh Cong. ch. and so.	5 00
Pomeroy, Welsh Cong. ch. and so.	9 00
Rochester Centre, Mrs. C. F. Elliot, 5; church collection, 2.71;	7 71
Troy, Z. P. and Mrs. Z. P., 5 each,	10 00—390 02
	422 52

<i>Legacies.</i> — Morgan, Hugh Williams, by Abner Francis, Ex'r,	1,000 00
Paddy's Run, William Jones, in part, by Abner Francis, Ex'r,	500 00
Tallmadge, Rev. William Hanford, in part, by W. A. Hanford and W. H. Upson, Ex'rs,	1,000 00—2,500 00
	2,922 52

INDIANA.

West Creek, Thomas Peach,	5 00
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ILLINOIS.

—, "A Friend of Missions,"	3 00
Aurora, New England Cong. ch. and so., coll. in 1870, 65.05; in 1871, 37.60;	102 65
Bunker Hill, Cong. ch. and so.	31 65
Cedar Lawn, Herbert H. Shipperd, to const. Rev. FAYETTE SHIPPERD, Oberlin, Ohio, H. M.	50 00
Chicago, 1st Cong. ch. and so. (of wh. from H. Z. Culver, 100, m. c. 19.(2), 119.02; Union Park Cong. ch. and so., in part, 94 40; South Cong. ch. and so. m. c. 3.35; E. S. Hulburd, 25;	241 77
Earlville, Cong. ch. and so.	22 20
Elmwood, Cong. ch. and so.	74 15
Galesburg, 1st Church of Christ (Cong'l), 132.42; L. C. Gray, 1;	133 42
Geneva, Cong. ch. and so. m. c.	3 05
Hyde Park, 1st Pres. ch.	25 00
Lacon, Cong. ch. and so.	4 40
Lombard, 1st Church of Christ, to const. WILLIAM CLAFIN, H. M.	100 00
Onarga, Horace Barnes,	10 00

Payson, Daniel E. Robbins,	12 00
Perry, J. G. Crawford, 5, Miss Rachel Crawford, 5;	10 00
Quincy, Mrs. Mary Ballard,	10 00
Sandwich, Cong. ch. and so., in part, 41 06	
Woodburn, Cong. ch. and so., of wh. from A. L. Sturges, with previous dona., to const. SETH A. STURGES, H. M., 50; R. R. Tompkins, 5;	131 60—1,005 95

MICHIGAN.

Detroit, Jefferson Avenue Pres. ch., a friend,	10 00
Dundee, Cong. ch. and so.	2 20
Lansing, Plymouth Cong. ch. and so., ann. coll., to const. Rev. S. O. ALLEN, H. M., 55; —, 30;	85 00
London, Cong. ch. and so.	8 30
Olivet, 1st Cong. ch. and so.	84 00
Rochester, Cong. ch. and so.	12 00
Salem, 1st Cong. ch. and so.	7 75
Webster, Cong. ch. and so.	14 50—223 75

MINNESOTA.

Mankato, 1st Cong. ch. and so.	8 30
Medford, Cong. ch. and so., with prev. dona., to const. Rev. EDWARD BROWN, H. M.	5 00
Merton, Cong. ch. and so.	5 05
Richland, Cong. ch. and so.	9 28—27 63

IOWA.

De Witt, Cong. ch. and so.	7 40
Dubuque, Cong. ch. and so., to const. AUGUSTUS KAISER, H. M., 100; German Cong. ch. and so. 7;	107 00
Dyersville, Cong. ch. and so.	6 15
Florence, 1st Cong. ch. and so.	1 20
Grandview, German Cong. ch. and so.	10 00
Muscataine, Cong. ch. and so.	101 45
Winthrop, Rev. L. W. Brintnall,	5 00—233 20

WISCONSIN.

Bird's Creek, Cong. ch. and so.	4 00
Elk Grove, Cong. ch. and so.	13 90
Racine, 1st Pres. ch.	84 00
Shullsburg, Cong. ch. and so. m. c.	5 00—106 90

MISSOURI.

Webster Groves, Cong. ch. and so., annual coll.	10 00
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KANSAS.

Augusta, Cong. ch. and so.	5 00
Geneva, Cong. ch. and so., coll. 7.95, m. c. 6;	13 95—18 95

OREGON.

Portland, 1st Cong. ch. and so. m. c.	8 50
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CALIFORNIA.

Santa Cruz, Cong. ch. and so.	16 50
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CANADA.

Province of Quebec, —	
Montreal, American Pres. church, in part, of wh. from George A. Greene, to const. JOHN MALLOCH, Caledonia, N. Y., H. M., 110.75; Rev. G. H. Wells, 27.69; H. A. Nelson, 22.15; G. Childs, 22.15; H. Seymour, 11.07; P. D. Browne, 11.08; M. H. Seymour, 11.07; J. Murphy, 11.08; E. F. Ames, 11.07; N. B. Corse, 11.07; S. Cairns, 6.64; F. A. Clark, 6.64; A. D. Nelson, 5.54; C. E. Seymour, 5.54; H. Atwater, 5.54; C. Campbell, 5.54; John Date, 3.32; Mrs. J. T. Bigelow, 2.21; J. Tyler, 2.22; F. Haight, 1.11; C. S. Warren, 1.10; Mrs. T. D. Bigelow, 1.11; collections (less exchange), 56.02;	351 71

FOREIGN LANDS AND MISSIONARY STATIONS.	
China, Foochow, monthly concert coll's,	17 23

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.

Iowa, Tabor, Cong. s. s., for a pupil in Miss Townsend's school, Oodcoopitty, Ceylon,	37 41
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FROM WOMAN'S BOARD OF MISSIONS FOR THE
INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois,
Treasurer.

\$874 00

\$911 41

MISSION SCHOOL ENTERPRISE.

MAINE.—Limington, Cong. s. s. 5, Mrs. M. Baker, 1.10; Norridgewock, Cong. s. s. 32; 38 10
NEW HAMPSHIRE.—North Conway, R. K. 1; s. s. scholars, deceased, 40c; (Warner, Cong. s. s. [of wh. from C. L. Page and Etta McAlpine, 1.25, for child at school], for school in care Rev. H. J. Bruce, Mahratta Mission, previously ack'd in March Herald, 0.50); West Lebanon, S. S. Miss'y Society, for school of Rev. W. A. Farnsworth, Cesarea, Turkey, 35; 36 40

VERMONT.—East Poultney, Cong. s. s. 5 20
MASSACHUSETTS.—Essex, Cong. s. s. 50; Ware, 1st Cong. s. s., for school of Rev. H. J. Bruce, Kahoori, Mahratta Mission, 35; Woburn, 1st Cong. s. s., in part, for a student each at Harpoot and Amantimote, 20; 105 00

RHODE ISLAND.—Newport, United Cong. ch. s. s., for 1870, 95.13; Providence, High st. Cong. s. s. 32.45; 130 58

NEW YORK.—Genoa, 1st Cong. s. s., for school in China, 25; Oswego, Cong. s. s., for Theol. Sem'y, Erzroom, 21; Veruon Centre, Pres. s. s. 13.72; 59 72

OHIO.—Huntington, Cong. s. s., for school of Rev. H. C. McKell, Philippopolis, Turkey, 23 42
ILLINOIS.—Chicago, U. P. Cong. s. s., for three pupils in Batticotha Seminary, Ceylon, in care Rev. W. E. De Riemer, 30; Granville, Cong. s. s. 3; Payson, Cong. s. s., for school in Madura, 25; Sandwich, Cong. s. s. 4.57; 62 57


MICHIGAN.—Salem, 1st Cong. s. s. 4 25
IOWA.—Grandview, German Cong. s. s. 10.07; Harrison, German Cong. s. s. 12.13; Waterloo, Cong. s. s., "Cheerful Givers," 3.70; 25 95

FOREIGN LANDS AND MISSIONARY STATIONS,—China, Foochow, a Friend, for the boarding-school, 22 00

513 19

Donations received in March, 27,776 05
Legacies, " " " 7,755 74

\$34,931 79

 Total from Sept. 1st, 1870,
to March 31st, 1871. \$236,105 65

DONATIONS FOR THE NEW MIS-
SIONARY PACKET, "MORNING
STAR."

MAINE.—Alfred, Cong. s. s. 3.50; Augusta, M. W. and A. T. Tappan, 1; Bangor, Hammond st. Cong. s. s. 21.77; Brewer, 1st Cong. s. s. 12.29; Dedham, Cong. s. s. 5.45; Gorham, Cong. s. s. 8.70; Greenville, Union Evan. ch. s. s. 6.20; Harpswell Centre, Cong. s. s. 3.20; Lewiston, Cong. s. s. 29.44; Yarmouth, 1st Cong. s. s. 18.34.—109.89.

NEW HAMPSHIRE.—Northwood Centre, Cong. s. s. 6.30; Rindge, Cong. s. s. 17.07; Temple, Cong. s. s. 4.50; Troy, Trin. Cong. s. s. 7.22; West Lebanon, s. s. Miss'y Society, 3.13.—38.22.

VERMONT.—Brookfield, 1st Cong. s. s. 5.10; Clarendon, Cong. s. s. 6.81; East Poultney, Cong. s. s. 2.90; St. Albans, 1st Cong. s. s. 29.41; West Milton, Cong. s. s. 2; Wolcott, Children in Cong. s. s. 1.—47.22.

MASSACHUSETTS.—Amesbury Mills, C. A. Bacon, 25c.; Boston, Maverick Cong. s. s. 34.12; Brookline, Harvard Cong. s. s. 20; Carlisle, Cong. s. s. 2.15; Charlton, Cong. s. s. 5.84; Cohasset, 2d Cong. s. s., add'l, 3.35; Danvers, Maple st. Cong. s. s. 21; Dracut, West Parish, Cong. s. s. 13.81; Central Cong. s. s. 3.25; East

Cambridge, Evan. Cong. s. s. 17; East Halloway, Cong. s. s. 3.70; Essex, Cong. s. s. 15; Florence, Cong. s. s. 14.16; Jamaica Plain, Central Cong. s. s., add'l, 4.65; Lawrence, Eliot Cong. s. s. 10; Lowell, John st. Cong. s. s. 18.46; Lynn, Central Cong. s. s. 16.72; New Braintree, Cong. s. s. 11; North Brookfield, 1st Cong. s. s. 10; North Rochester, Cong. s. s. 2; North Winchendon, Cong. s. s. 20; Prescott, Cong. s. s. 2.77; Randolph, 1st Parish Cong. s. s. 30; Saunderville, Cong. s. s. 5; Scotland, Trin. Cong. s. s. 4; Shutesbury, William Henry Vaill, 50c.; South Hadley, 1st Cong. s. s. 23.56; South Lynnfield, Cong. s. s. 6.90; South Weymouth, 2d Cong. ch. and so. 5; Stoneham, Cong. s. s. 14; Sudbury, Cong. s. s. 17.91 (less discount, 89c.); 17.02; Topsfield, Cong. s. s. 18; Uxbridge, 1st Evan. Cong. s. s. 15; Wayland, Evan. Trin. s. s. 2.20, Elizabeth Price's s. s. class, 5; Westboro, Evan. s. s. 8; West Newbury, 2d Cong. s. s. 12.37; Weymouth and Braintree, Union Cong. s. s. 26.30; Williamstown, Williams College, Cyrus Stone, 1; Worcester, Central Cong. s. s., add'l, 6.40.—449.48.

RHODE ISLAND.—Providence, Central Cong. s. s. 100.25; High st. Cong. s. s. 17.91; Charles st. Cong. s. s. 12.56.—130.72.

CONNECTICUT.—Colchester, 1st Cong. s. s. 17.44; Coventry, Cong. s. s. 6.10; Franklin, Willie Jones, 35c.; Griswold, 1st Cong. s. s. 3.44; Lebanon, Goshen Cong. s. s. 6.78; Middletown, 1st Cong. s. s. 33, 3d Cong. ch. and so. (5.50 unknown, 50c. collected). 6; Millington, Cong. s. s. 5; New Haven City, 1st Cong. s. s. 23; Norfolk, Cong. s. s. 9.25; North Madison, Cong. s. s. 6.70; Poquonock, Cong. s. s. 2.60; Rockville, Juvenile Miss'y Society of 1st Cong. church, 100; 2d Cong. s. s. 60; Stafford Springs, Cong. s. s. 10.40; Talcottville, Cong. s. s. 35; Vernon, Cong. s. s. 13; Washington, Cong. s. s. 12.37; West Haven, Cong. s. s. 11.10; West Killingly, Westfield Cong. s. s. 12.50; Whitneyville, Cong. s. s. 5; Wolcott, Cong. s. s. 4.—388.03.

NEW YORK.—Avon, Louise B. Comstock, 65c.; Brooklyn, Atlantic Avenue s. s. Miss'y Ass'n, 25; Crown Point, 1st Cong. s. s. 15.55; Kendall, Friends, 5; Kiantone, Cong. s. s. 5; Lima, Pres. s. s. and Individuals, 10.80; New York City, Manhattanville, Pres. s. s. 10.39; Helen G. and Emma B. Jennings, 1; Rocky Point, s. s., by Joel Brown, 5; Watertown, P. F. Hubbard, 1, C. L. 35c.—79.74.

NEW JERSEY.—Greensburg, mostly by Horace, Mamie, and Willie Fisk and Willie Kinney, 6; Orange, Trinity Cong. s. s. 20.—26.00.

PENNSYLVANIA.—Philadelphia, Central Cong. s. s. Infant class, add'l, 1; Pittsburgh, proceeds of Fair, held by Jennie Moorhead, 12.20.—13.20.

SOUTH CAROLINA.—Charleston, Martha Lucia Cairns, on her birthday (2, prev. ack'd 1).—1.00.

TENNESSEE.—Nashville, Fisk University s. s. (colored).—2.00.

OHIO.—Austinburg, 1st Cong. s. s. 1.50; Brownhelm, s. s., by J. R. Hurst, 7; Fremont, Pres. s. s. 5; Granville, Welsh Cong. s. s. 1.36; Kinsman, Pres. s. s. 10; Vermilion, Miss Mary Kolbe, 1.—25.86.

ILLINOIS.—Chicago, Clinton st. s. s. Infant class, 1; Concord, Cong. s. s. 10; Galesburg, Class of seven little girls in 1st Cong. s. s. 2.50; Geneseo, 1st Cong. s. s. 17.34; Neponset, Cong. s. s. 2; Payson, Cong. s. s. 8; Princeville, Pres. s. s. 11; Providence, Cong. s. s. 4.36.—56.20.

MICHIGAN.—Concord, Pres. s. s. 4; Flint, Willie Walker and Friends, 2; Vassar, Pres. s. s. 6; Water-vliet, Union s. s. 2.50.—14.50.

IOWA.—Council Bluffs, Deaf Mute Teachers and Pupils of Iowa D. and D. Institution, 10.90; Florenceville, 1st Cong. s. s. 2; Marion, Cong. s. s. 2.25; Seneca, Cong. s. s. 50c.—15.65.


WISCONSIN.—Elk Grove, Cong. s. s. 3.50; Fond du Lac, Cong. s. s. 1.10; Genoa, Union s. s. 1; Plymouth, Cong. s. s. 2.15; Sun Prairie, Cong. s. s. 10; West Salem, sons of Rev. Anson Clark, 2.—19.75.

MISSOURI.—Memphis, Cong. s. s. 1; St. Louis, Mrs. W. G. Webb, 1.—2.00.

NEBRASKA.—Helena, Children of Mrs. Emerson.—2.20.

CANADA.—Province of Ontario, Rugby, Sunday-school Miss'y Society.—5.00.

Amount received in March, \$1,428 66
Previously acknowledged, 5,810 32

 Total, to March 31st, 1871, \$7,238 98

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